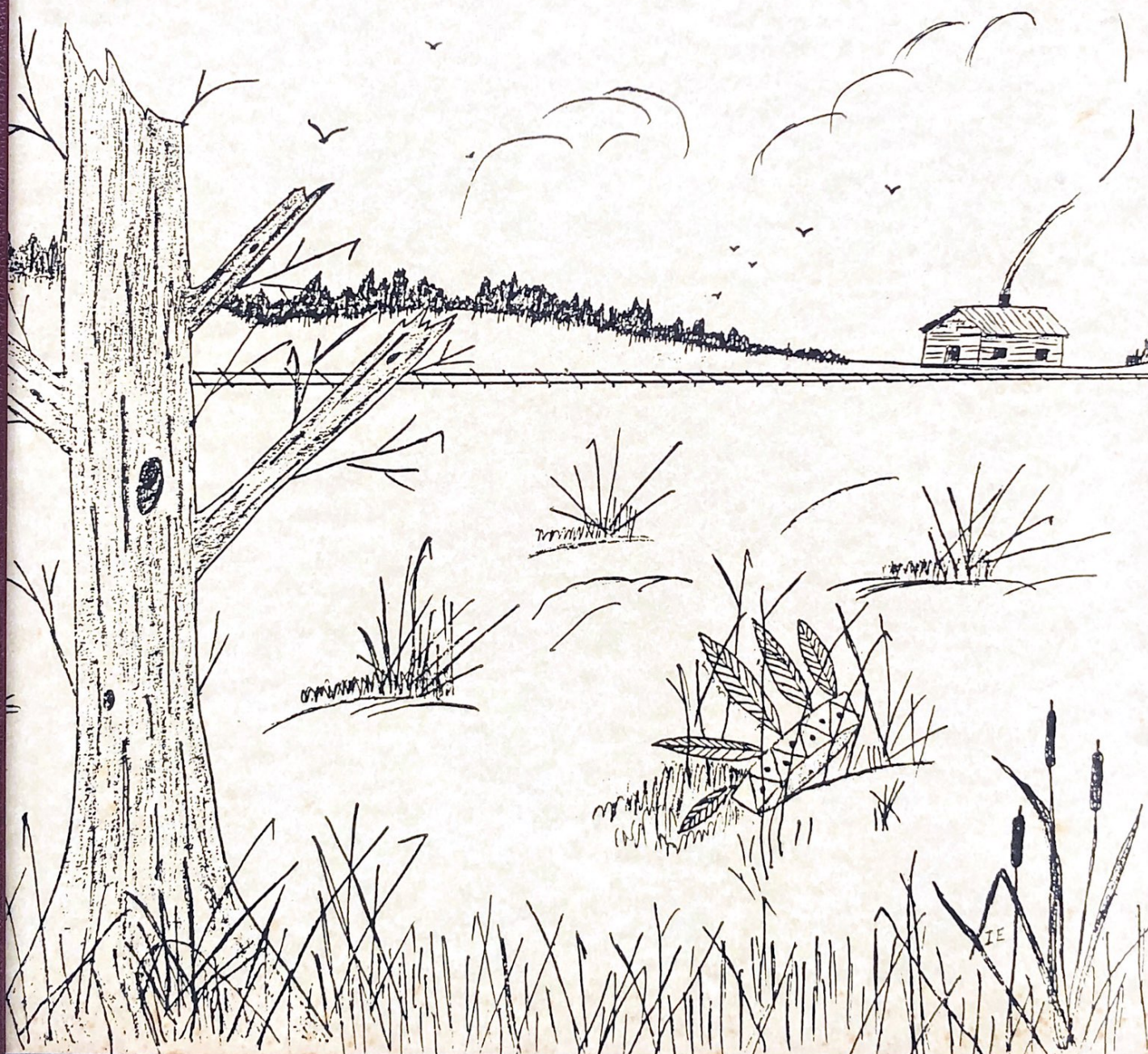


Chief Du Luoin

Inez Eisenhauer
Dec. 1987





To the Hollow,
Enjoy!
Joy E. Eimhauser
2/9/88

INTRODUCTION

Early in my life, I became fascinated by Indians, reading everything I could find on the subject. It did not matter if they were Aztec, Mayan or North American. The mystery of those elusive beings, who left no written records of their past, haunted me.

When our family moved to Du Quoin, Illinois, I became aware of the man for whom this town was named. Our three daughters also exhibited a lively interest in him. I found short articles which had been written about him, articles which told very little and instead of satisfying my interest, only whetted my appetite. And so my search began about eighteen years ago.

With caring for three active daughters and my husband, Leonard, there was much to do, cooking, housekeeping, sewing for these girls and holding down a job. The first major interruption of the research came when our eldest daughter, Vicki Morris, who lived nearby, presented us with twin grandsons, Kenneth and Eric. There were times when I held a child cradled in one arm, while turning pages with the opposite hand. My mind would try to imagine how an Indian mother had tended her child. By the time Karla and Jeffery joined the twins, bottles, history books and diapers were intermingled in our home.

Daughter Linda made her contribution to the grandchildren with a boy, Rand Thacker. After flying to Texas to spend some time with them, it was back to the research. By this time, I knew there was a wealth of information about Jean Baptiste Ducoigne. All that was needed was to search it out and compile it.

There were many, many contradictions and the truth was difficult to determine. At times a book would add only one phrase to the information. But slowly the man began to emerge. At times he appeared only as a shadowy wraith hiding

in a few words on a page and at other times he appeared as a living part of Southern Illinois history. When my interest lagged, it was often rekindled by a question from a family member or a friend. Many historians wrote fallacies as fact without researching or verifying. For that reason, I am including many letters and quotes in their entirety to allow the reader to draw conclusions, rather than presenting my impressions of what was found. The spelling will be as originally written. The reader will need to pronounce the words to recognize them. It is very interesting to read these letters and understand some of the difficulties before our spelling, punctuation and sentence structure became standardized.

Another reason for including many of the letters is to let the reader know what was promised to Ducoigne and the Kaskaskias by "government" and then note the time difference and delays. One must read the impassioned pleas of the tribes struggling for their very existence, trying in vain to get "government" to live up to its promises. I want my grandchildren, including the newest one, Leonard Eugene Kristoff Eisenhower, to read this some day and be painfully aware of the injustices done to these trusting, native Americans, by the immigrants who came to this country. These immigrants came to America to escape oppression and to be free. Then they proceeded to take away the rights, lands and freedom of the native American.

During the eighteen years of searching for the story of Chief Ducoigne, I have become very sympathetic to the Indians. The beauty of their speeches, expressing their love for their homeland is quite poetic. As more and more of them were killed by antagonistic tribes, the pathetic pleading for help brings tears to the eye and heart. All they wanted was an equal chance for survival, instead they were rewarded with almost total extinction.

There is possibly more to find about Chief Ducoigne. His descendants should be found. They have a background of which they can be very proud.

CHIEF DU QUOIN

"My friends and brothers, consider we are like the grass in the field, we are here today and gone tomorrow." This remark made on August 14, 1797, by Jean Baptiste Ducoigne, Chief of the Kaskaskia Indians, was indeed prophetic. This is the man for whom the town of Du Quoin, Illinois, was named. No one knows how many centuries the red man had occupied the territory of Illinois prior to the appearance of the white man. Archaeologists are constantly pushing the curtain of time farther back to reveal more about the thousands of years during which the Indians laid claim to this country.

The name Kaskaskia was possibly taken from, or related to, the word Kaskaskahamwa, which means "he scrapes it off by means of a tool". The camps or villages of the Kaskaskia Indians were each called Kaskaskia or Rouensa. These camps figured prominently in the early history of Illinois. As the Indians moved to a new location, so moved "Kaskaskia". Seven locations have been given for Kaskaskia, six of which were Indian camps. The sixth Kaskaskia, located on Kaskaskia Island, was never an Indian camp but was a relocation of the French from the fourth Indian camp, which after the Indians left, became known as "French Kaskaskia". This settlement was quite well known and at times was designated as "The Paris of the West". It became the Capital of the Illinois Territory and the State of Illinois.

The Illini, or Illinois Indians, were a friendly, proud people. Even their name set them apart, as it meant "the men". This was to distinguish them from the other Indians whom they considered savages or animals. These people, once described as the tall, slender people of Hiawatha, were of the linguistic division of Algonquin. They had occupied territory in Canada, around the Great Lakes and down into Illinois territory from the Mississippi River to the Allegheny Mountains and to the Ohio River.

The Iroquois Indians, who were ancient enemies of the Illini, were to the east in New York, New England and Pennsylvania. No one knows how long these two enemy nations had carried on their warfare, but when the French drifted down the rivers from Canada into Illinois, they found the Kaskaskias, Tamaroas, Peorias, and Cahokias, who made up the Illinois Confederacy, all bitter toward the Iroquois Indians.

The Kaskaskias, with a few Peoria and Miami Indians, were settled in 1673 at the first Kaskaskia, which was a large settlement located near Utica, Illinois, on the Illinois River across from Starved Rock. One estimate placed their number from 6,000 to 8,000. The Indian tribes were like drifting leaves blown by the autumn wind, merging, separating, then merging again causing early records to show ever-changing numbers of camp population and cabins. It has been asserted that the white man had contacted the Kaskaskia tribe in 1670 and 1671 prior to Marquette's visit of 1673, but this is difficult to prove.

Father Claude Allouez arrived at the first Kaskaskia in June 1673, after traveling six days from Saint Francis Xavier Mission of Des Peres, which was near present-day Green Bay, Wisconsin. He stayed until late August or early September, saying mass and beginning the Jesuit mission work of spreading Christianity to the tribes, especially the receptive Kaskaskias. One of the tribe's symbols, or totems, was crossed arrows which meant "we are friendly". These arrows supported each other much like a St. Andrews cross.

The warriors fought only when necessary to protect themselves or their women and children. They went to great lengths to avoid conflict, as evidenced by their frequent moves.

Father Marquette had counted 74 cabins in 1673 and when he returned in 1674 the number had risen to more than 100. Shortly after Father Allouez left, Father Jacques Marquette and Louis Joliet arrived at the first Kaskaskia, where they

stayed three days and moved on north.

Father Allouez, in 1677, reported "the kachkachkia village composed of 351 cabins". The village had previously contained only one tribe, but now held eight tribes who had come up from the Mississippi. La Salle came to Kaskaskia near the end of December in 1679, but found it empty, as the Indians were on a hunting expedition. A mission had been established here on Holy Thursday in 1675, "The Immaculate Conception of the Holy Virgin", called "Notre Dame Cascasuias" by the French. Father Marquette had returned in April of 1675 to minister to the Indians and say mass to several thousand Indians who gathered across from Starved Rock in a large meadow.

The Kaskaskia Indians had been constantly harrassed by the Iroquois Indians coming from the Great Lakes area, plundering, killing and kidnaping the Kaskaskia women. In 1691, the tribe moved on down the Illinois River to the south end of Lake Peoria.

St. Cosme, writing of the voyage of a group of Quebec Seminary Missionaries, who were going to the mission field of the Tamarois stated: "Rev. Fathers Buinateau and Pinet also joined us for part of the way, wishing to go and spend the whole winter with their Indians. The first day of our departure we found the cabin of Rouensas, the most considerable of the Illinois chiefs. He is a very good Christian and received us politely, not like a barbarian, but like a well bred Frenchman; he took us to his cabin and forced us to spend the night there." Here the party heard the distressing news that the Chicakasaws and Shawnees had lately attacked the Cahokias, killing ten and carrying off 100 slaves. The Father made an alliance with Rouensas in order to facilitate future passage through the Illinois nations. A belt was given to Rouensas to seal an alliance with the tribe, on November 22, 1698. The next day Rouensas and his family attended Mass and received Holy Communion. The similarity of the name of this Chief Rouensas, who so impressed

St. Cosme, and the mother of Chief Ducoigne, will prove interesting farther along in this writing. Rouensas had a daughter, Aramepinchicue, who married Michael Accault, a half breed. She had only married because of her father's demands. Her life was virtuous and devout and she was highly respected.

Father Jacques Gravier, a wiry, active Jesuit missionary, came to Canada in 1685, at the age of 34, and the next year he came into the Illinois country. He would spend the next ten years with the Indians, molding both the religious and civil life of these people. He maintained a fatherly attitude toward these children of the forests and streams as he shaped them into the French version of a community. Aramepinchicue, daughter of Chief Rouensas, assisted Father Gravier. The Indians began to discard their superstitions, Indian women married Frenchmen and the civilization of the savage had begun.

The Kaskaskias were described in the "Jesuit Relations" by many complimentary terms, such as; almost all Christians, mild disposition, at all times very affectionate, have more humanity than all other North Americans, docile, gentle, show us such politeness, caresses and evidence of affection, valiant, high spirited, valorous, hardy, proud, daring and less barbarous than other savages. However, to show another opinion, Father Hennepin considered the Indians as lazy, timorous, pettish, thievish and polygamous. This seems to be a minority opinion.

Chiefs of the Kaskaskias and the Peorias sought an alliance with the Osage and Miami in 1693, for greater protection from the Fox Indians, but this attempt was futile and in September, 1700, the Kaskaskias were on the move again. At this time they numbered about 1,200 persons. The tribe wanted to join the French in Louisiana. Father Gravier was greatly opposed to this change of location. Father Gravier and Father Marest traveled with the tribe, and when they reached the Tamaroa settlement on the eastern bank of the Mississippi, Father Gravier halted the migration. Father Marest became ill and was urged by Father Jean Bergier

of the Tamaroa mission to stay with him and regain his health. Father Bergier was a priest of the Quebec Seminary of Foreign Missions.

The Tamaroa settlement numbered approximately 2,000 persons, composed of three tribes of the Illinois confederacy, Tamaroas, Cahokia and Metchigamias. There were also numerous French settlers and traders. The Metchigamias camp was some fifty miles south on the Metchigamia River, now known as the Kaskaskia River. Chief Rouensas established the Kaskaskia camp about five miles away from Tamaroa on the northern bank of the Des Pere River, where it joins the mighty Mississippi River. The camp was in Missouri, across from present-day Cahokia, Illinois and remained there until 1703.

After an invitation from Chief Rouensas, most of the Tamaroa Indians moved to join the Kaskaskias on the Des Peres River. The Metchigamias went back to their camp, leaving Father Bergier and the Cahokias at Tamaroa. This is undoubtedly why the area previously known as Tamaroa is presently known as Cahokia. During the approximate two and one half years that the Kaskaskias were at the Des Peres River, they were attended by Fathers Gabriel Marest, Jean Baurie and Francois Pinet. In 1702, after an unsuccessful attempt to penetrate into Sioux territory, Father Baurie returned to France. On August 1, 1702, Father Pinet died suddenly. Father Marest was alone with the Kaskaskia Indians.

Constant harrassment by the dreaded Sioux gave the Kaskaskias no peace or rest. Chief Rouensas, in the spring of 1703, led the tribe south on the Mississippi River about sixty miles away. They were accompanied by the Tamaroa Indians, also Fathers Marest and Gravier. This time the Kaskaskia established themselves on the west bank of the Metchigamia (Kaskaskia) River, by invitation of their friends, the Metchigamias. The settlement was on a flood plain about four miles from the Metchigamia River confluence with the Mississippi River. The Baptismal Register of the Kaskaskia Mission contains an entry which states: "On April 25,

1703, we arrived on the bank of a river called Metchigamia."

In a letter of July 3, 1703, Father Bergier, Cahokia priest, wrote: "All the French who are here, afraid of being killed or plundered (by the Sioux), are abandoning the village (Cahokia) and going some to Pere Maretz's (Marest's) mission twenty-five leagues lower down the River of the Metchigamias, others to the Ouabache (Ohio) with a view to safety." Indian and Frenchman alike fled to escape the murderous Sioux.

The fourth settlement of the Kaskaskia was a large village about five miles north of present-day Chester, Illinois. It was called Rouensa in honor of its chief. Here the Kaskaskia lived in relative peace for fifteen years. They seemed safe from the Iroquois, Sioux and Fox, but had to keep aware of the Chickasaw and Cherokee to the south of them. Father Marest ministered to his flock of approximately 1,200 Indians, of which only a few were not Christians.

More and more French were drifting down from Canada, hunting and trapping fur bearing animals. Rouensa became a stopping point for these early Frenchmen. Here they could trade the furs they had obtained, buy liquor and gunpowder, replenish their food supply and move on again, after resting up from the rigors of the hunt. In many instances they also acquired an Indian girl for their wife. The watchful Jesuit Fathers were always present to see that marriages were performed according to the Christian belief and that the offspring of these marriages were properly baptised.

Many of the Frenchmen, tired of the hard life on the rivers and in the woods, settled here. As the years passed the Jesuits began to teach the Kaskaskia to plant food and crops, keep poultry and livestock, after the manner of the French farmers.

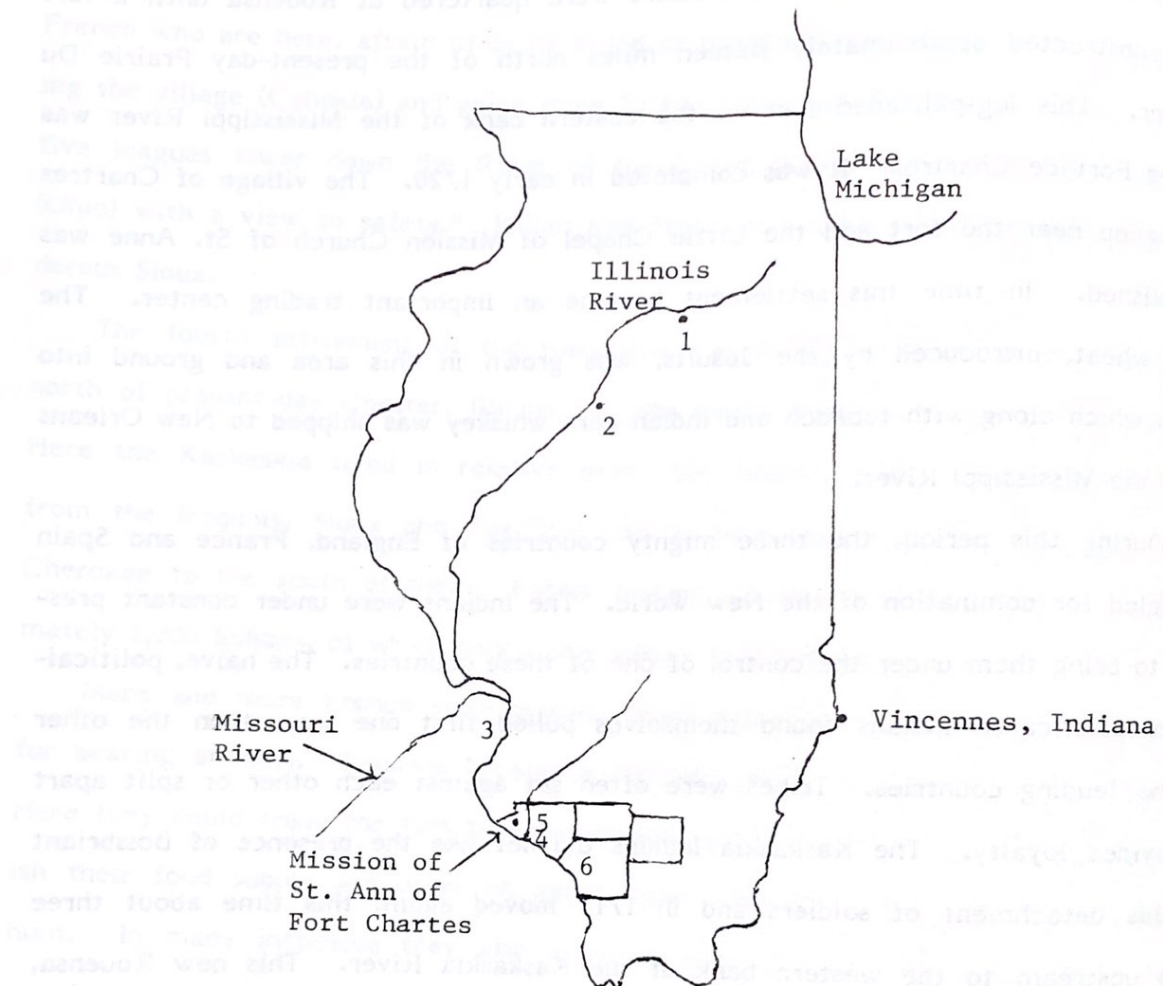
In October of 1718, a large detachment of French soldiers, led by Pierre de Boisbriant, came up the Mississippi River from the Gulf of Mexico. Boisbriant

was a lieutenant of King Louis XV of France and was to be the military commandant of the Illinois Country. The soldiers were quartered at Rouensa until a fort was constructed approximately sixteen miles north of the present-day Prairie Du Rocher. This log-palisaded fort on the eastern bank of the Mississippi River was named Fort de Chartres. It was completed in early 1720. The village of Chartres sprang up near the fort and the Little Chapel of Mission Church of St. Anne was established. In time this settlement became an important trading center. The first wheat, introduced by the Jesuits, was grown in this area and ground into flour, which along with tobacco and Indian corn whiskey was shipped to New Orleans down the Mississippi River.

During this period, the three mighty countries of England, France and Spain struggled for domination of the New World. The Indians were under constant pressure to bring them under the control of one of these countries. The naive, politically unsophisticated Indians found themselves pulled first one way, then the other by the feuding countries. Tribes were often set against each other or split apart by divided loyalty. The Kaskaskia Indians did not like the presence of Boisbriant and his detachment of soldiers and in 1719 moved again, this time about three miles upstream to the western bank of the Kaskaskia River. This new Rouensa, the fifth Kaskaskia, was the home of the Kaskaskia Indians for nearly 100 years. Today it is sometimes called the "Indian Farm", possibly because here the Jesuit Fathers concentrated on making the Indians self-supporting by farming. Here, they cultivated the rich virgin soil in the manner of the white man. Buffalo, deer and bear, along with smaller game frequented the area, but as more and more white men pushed ever westward, the game population was being depleted. It grew more difficult for the Indians to obtain food and skins for clothing.

The village was located in a pecan grove, with the Kaskaskia River to the east and a great prairie to the west. During later years this area was known as

Locations of the Kaskaskia Indians



1. The Kaskaskia Indians, with a few Peorias and Miamis located here in 1673 across from Starved Rock.
2. Kaskaskias move near Lake Peoria because of constant harassment by the Iroquois.
3. In Sept. 1700, approximately 1,200 Indians, with Fathers Gravier and Marest into Missouri across the river from present day Cahokia.
4. The Kaskaskias arrived at this spot on April 25, 1703.
5. In 1719, the Kaskaskias moved because of the arrival of a large detachment of soldiers the previous October. They remained here for almost 100 years.
6. Kaskaskia Reservation.

the "American Bottom". As of 1750, there were approximately 600 Kaskaskia Indians at this location. Notre Dame de Cascasquois was the largest settlement in 1766. There was a church, the Jesuits' house, about sixty-five families, various merchants and slaves. Many of the homes were built of stone.

Prairie du Rocher had about twenty-two families and a church. Saint Phillipe had about sixteen houses and a church standing, but the inhabitants had deserted the village in 1765 and gone to Missouri to the French side. The captain of the militia remained with about twenty slaves and many cattle.

On January 20, 1750, Jean Baptiste Ducoigne was born. A copy of the baptismal record of Ducoigne, obtained from St. Louis University, reads as follows:

"In the year 1750, 22 Jan. 1750, I the undersigned J. Gagnon, priest of the mission of St. Ann of Fort Chartes baptised an infant born on the 20th of the same month of a savage by the name of Elizabeth Michael Rouensa and the father by the name of De Couagne. They gave him the name of Louis. The God-father was Louis Lafeuide, the God-mother Maria Louise Lavigne. The God-father and God-mother declare they are unable to write and sign their certificate accordingly:

Mark of Maria Louise____Lavigne

Mark of ____Feuialde

J. Gagnon, Priest"

This record was copied from the originals, which was still preserved in Belleville in 1917. The accuracy of the spelling is doubtful. It was written in French originally.

The name "Louis" was without doubt the baptismal name, which was used in addition to the given name, as was the custom. The God-father's name is also Louis and both he and the God-mother carry French names. The mother, who is described as a "savage", is named Elizabeth Michael Rouensa. Quite an unusual name for an Indian maiden of 1750. Now, add the father with the sir name of

De Couagne and the French seems to outweigh the Indian. To go a step farther, how does Chief Rouensa fit into this picture? He has already been described as a good Christian who received his guest, St. Cosme, in the manner of a well-bred Frenchman.

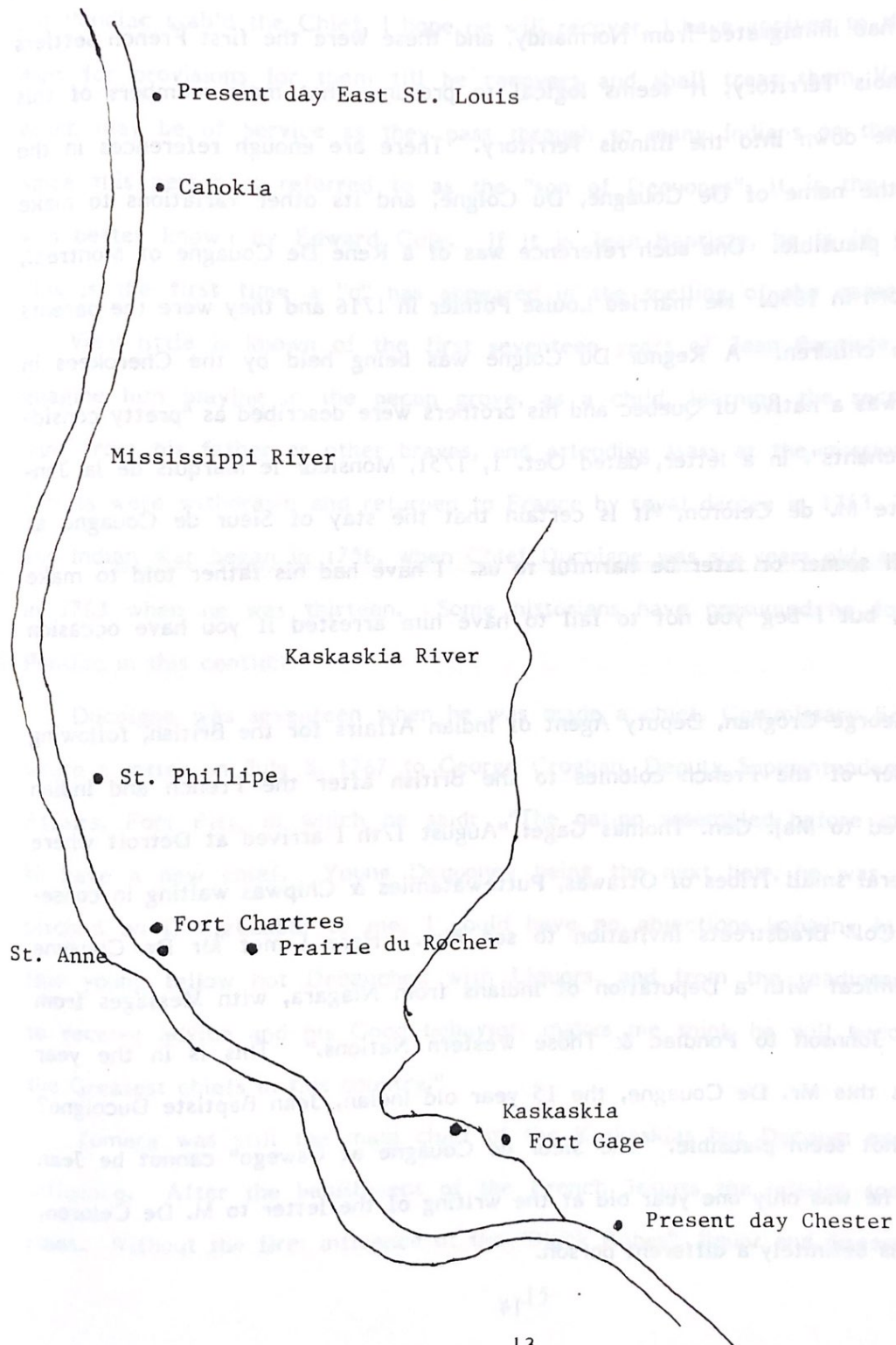
The Jesuits had contacted Indians in 1670 and 1671 in the same general area, however, it might have been the Peorias instead of the Kaskaskia. So, are we to assume that by 1698, an Indian had already taken on the manners of the French to such an extent that he impressed St. Cosme so greatly? Skilled as the Jesuits were in teaching, it would be difficult to change, so greatly, the manners of people whose habits of centuries were so alien to the French. Or was Chief Rouensas "cut from different cloth"? Is it possible that French blood already had been introduced into this area? Is it possible that Chief Rouensas was an ancestor of Elizabeth Michael Rouensa? History is constantly being proved and disproved. In future years, some eager historian may come across the answers to these questions.

The priest, Father J. Gagnon, who baptised Jean Baptiste Ducoigne, was born in France. The date of his birth is unknown, nor is it known when he came to Canada. In 1730, he was sent from Quebec to the Illinois Country, where he was Pastor of Fort Chartres from May 1730 to November 1731. He was active in Kaskaskia 1748 to 1749. The date of his death is not known, but he died at Fort Chartres, and on May 24, 1768, his remains were transferred from Fort Chartres to Prairie du Rocher. Today the grave is marked with a simple modern stone.

In all probability, the name Ducoigne came from the noble Norman family of du Coigny and was then assimilated in French with the name Du Coing, then under influence of English speaking was misspelled as Du Quoin. The name means "of the corner" and the du signifies noble birth.

The Jesuits believed, and enforced the rule, that children sired by white men should carry the father's name. As French missionaries, they would have not allowed

LOCATION OF VILLAGES IN THE AMERICAN BOTTOM



the "noble" particle to be added to a name, especially if it was the name of a bastard child. The "Jesuit Relations" mentions De Couagne as the name of a wealthy mercantile family of Montreal as early as 1743. Since most of the early French Canadians had immigrated from Normandy, and these were the first French settlers in the Illinois Territory, it seems logical to presume that male members of this family came down into the Illinois Territory. There are enough references in the 1750's to the name of De Couagne, Du Coigne, and its other variations to make this theory plausible. One such reference was of a Rene De Couagne of Montreal, who was born in 1690. He married Louise Pothier in 1716 and they were the parents of thirteen children. A Regnur Du Coigne was being held by the Cherokees in 1754. He was a native of Quebec and his brothers were described as "pretty considerable merchants". In a letter, dated Oct. 1, 1751, Monsieur le Marquis de la Jonquiere wrote M. de Celoron, "It is certain that the stay of Sieur de Couagne at Oswego will sooner or later be harmful to us. I have had his father told to make him return, but I beg you not to fail to have him arrested if you have occasion to do so."

Col. George Croghan, Deputy Agent of Indian Affairs for the British, following the surrender of the French colonies to the British after the French and Indian War, reported to Maj. Gen. Thomas Gage: "August 17th I arrived at Detroit where I found several small Tribes of Ottawas, Puttewatamies & Chipwas waiting in consequence of Col^o Bradstreets Invitation to see him. Here I met Mr De Couagne and Wabecomiat with a Deputation of Indians from Niagara, with Messages from Sir William Johnson to Pondiac & Those Western Nations." This is in the year of 1765. Is this Mr. De Couagne, the 15 year old Indian, Jean Baptiste Ducoigne? This does not seem plausible. The Sieur de Couagne at Oswego" cannot be Jean Baptist, for he was only one year old at the writing of the letter to M. De Celoron, and Regnur is definitely a different person.

A letter from Edward Cole to Sir William Johnson, dated June 23, 1766, Detroit, brings in another Dequones. "Three Indians are here, a principal chief, a son of Dequones & another, they would have been with you at the Congress had not Pontiac stab'd the Chief, I hope he will recover, I have applyed to the Comendant for provisions for them till he recovers and shall treat them Very Civilly, which may be of Service as they pass through so many Indians on their Return." Since this person is referred to as the "son of Dequones", it is the father who was better known by Edward Cole. If it is Jean Baptiste, he is 16 years old. This is the first time a "q" has appeared in the spelling of the name Decoigne.

Very little is known of the first seventeen years of Jean Baptiste. One can imagine him playing in the pecan grove, as a child, learning the secrets of the hunt from his father or other braves, and attending Mass at the mission until the Jesuits were withdrawn and returned to France by royal decree in 1763. The French and Indian War began in 1756, when Chief Ducoigne was six years old, and it ended in 1763 when he was thirteen. Some historians have presumed he fought under Pontiac in this conflict.

Ducoigne was seventeen when he was made a chief. Commissary Edward Cole wrote a letter on July 3, 1767 to George Croghan, Deputy Superintendent of Indian Affairs, Fort Pitt, in which he said: "The nation assembled before me in order to have a new chief. Young Dequoney being the next heir, he was Unanimously pitched on if agreeable to me, I could have no objections knowing him to be a fine young fellow not Debauched with Liquors, and from the readiness he shows to receive advice and his Good behavior, makes me think he will become one of the Greatest chiefs in this country."

Tomera was still the main chief of the Kaskaskias but Ducoign exerted much influence. After the banishment of the French Jesuits the mission soon fell into ruins. Without the firm influence of the "Black Robes", liquor and disease weakened

the tribe. They did little hunting and trapping of fur bearing animals, disappointing their English allies who were greedy for the profit of the fur trade. In 1765 the English census taker counted 150 warriors and their families. The Chickasaw Indians, enemies of the Kaskaskias, became aware of the weakness of Ducoigne's tribe and, in May of 1772, attacked the village. English soldiers drove the Chickasaws away.

Jean Baptiste Ducoigne, small in stature with an active and intelligent mind became the principal Kaskaskia chief when Tomera died. In the autumn of 1774, he led his people away from their village because of constant hostile Indian raids. Ducoigne and eighty warriors with their families headed down the Mississippi River. They established a camp and stayed through the winter. In the spring of 1775, they moved up the Arkansas River to the Spanish Arkansas Post of Fort Carlos III, where they joined the Quapaw. Years before, the Michigamea had sought refuge with the Quapaw. Don Joseph de Orienta, the Spanish commander welcomed the Kaskaskia and offered land to plant corn. However, the Kaskaskia wanted to establish their own separate village on the White River. When Don Josef refused, Ducoigne went on to New Orleans to seek the Spanish governor's permission. He also refused, so Ducoigne returned and asked for the Quapaw to adopt his tribe. This adoption was not to be, as the American Colonies declared war on Great Britian. Spain aligned themselves with the Colonies. The Kaskaskia began to raid the British traders on the Mississippi and impede their progress by constant harrassment. As a reward from the Spanish, Ducoigne and his people were allowed to settle on the Arkansas White River.

The Peoria Indians, who had been near St. Louis in Spanish territory, returned to Cahokia in the spring of 1777. By November many of the Kaskaskia joined the Peoria. A Sauk war party attack on the Peoria at St. Louis in 1777 probably caused this merger. Ducoigne returned to Indian Kaskaskia in November, 1777.

George Rogers Clark came to the Illinois country in July, 1778 and Ducoigne joined forces with him. Clark had taken French Kaskaskia from the British on July 4, 1778. Ducoigne attempted to convince the Peorias to give their allegiance to Clark but English bribes enticed some of the Peorias to leave for Vincennes where Henry Hamilton commanded a British post. The Kaskaskias and remaining portion of Peorias became scouts for Clark and the Americans. They were also to supply venison for the troops.

The northern Mississippi Chickasaw Indians had been friends of the British and efforts of Clark and Chief Ducoigne to bring them to the American side failed. This letter from George Rogers Clark to John Brown about December, 1778, summarizes the affair.

"The Chicasaws being at war I wished to have some correspondence with them to feel their pulse. I did not chuse to send to them as it would appear too much like Beggin a peace as they call it. It occurred to me that the Kaskaskia Indians had been long at war with the Chicasaws which had seemingly subsided for some time and Batteast, the Kaskias Chief I new was much in our Interest I proposed that he should go and propose a firm peace between him and the chicasaws and if he suckceeded to mention some thing of the B. K. I was in hopes to bring on a correspondence in this manner. Batteast went without seeing what was my real design, the chicasaws Received him very kindly but he could not compleat his own business for want of some chiefs that was out of the way he mentioned the Americans but their conversation on the subject was cool and answered no great purpose."

At some time in his association with George Rogers Clark, Ducoigne had told Clark that the Cahokia mounds were palaces and fortifications built by his forefathers. Ducoigne was frequently called Baptiste and in one instance this is put down as Bat East. The rules for language and writing had not yet been standardized

and words were simply put down as they sounded to that specific writer. The French were frequently known by two surnames and that only added to the confusion. Also, if so inclined, the baptism name could be used.

We have always used the word "chief" to designate an Indian leader but that may be the white man's terminology as Jean Baptiste has himself designated as "king" when sending the following letter.

"Fort Clark Aprile 29th 1780

Sir:

"I am Glad to here of your Safe arivel at The Mouth of the River & take this oportunity To Express My Zele for you informing you that I allways have Kept your Counsel and intend to Com and See you as soon as Col^o Montgomery is Redey to Com & Wish all the happiness your Station Can aford & am Sir your dutifull son untill deth.

BATISST THE KING"

The handwriting of this letter is John Montgomery's as Jean Baptiste could not write, yet he could speak both French and English. Jean Baptiste traveled with Capt. John Rogers in 1781. A very interesting letter, written by William Shannon to George Rogers Clark, mentions this relationship and also gives a good view of the times. The importance of salt in this period is shown.

"Sullivans Station, 21st of May 1781

Sir,

Your express by Capt Sullivan, to Fort Jefferson, I forwarded as soon as it came to hand, the return of which you have enclosed, I learn by letters from that post, that they are in a starving Condition & am sorry to inform you that it is allmost out of my power, at present to relive (relieve) them. Major Slaughter heving used the provisions purchased for that post, and injured our credit, so much in this place that I find it allmost impossible to purchase anything without money.

About three weeks ago, I sent a boat to Post St Vincent with three hundred Gallons of whiskey, to purchas the skins you wrote for, & expect the return of them by the time you are here. Yesterday I sent Capt Moore with two other Gentlm to the Countys of Lincoln, & Fayette, with instructions to purchase what Beef Cattle, Dry and pickeled Beef, Butter, Cheese, corn &c. they possible could, on the credit of the State, Asuring them that the money woud shortly be paid. I should have went myself but Detained in hopes of purchasing One or two hundred bushels of Corn, for the relief of Fort Jefferson, which I intend imedetly to send With about eight or ten thousand weight of Beef which Slaughter has not yet got into his hands. Capt John Rogers of the Light Dragoons, arrived here about six or seven weeks ago, from the Illinois with his whole Company, in good helth, there were with him Messrs Dodge, Dejean & Bentley on their way to Government, with several Indians, of which Battist the Kaskaskias Chife was one.

"I can procure any quantity of salt you may want for your present expedition, it being the only article that can be purchased here on the Credit of the State. I most sincerely wish that you would inform Government, that in case they woud furnish me with money, I Could purchase provisions in this Department, at all most half the sum, I can for credit, Instance corn & salt, ff cash, corn can be had at forty dollars Pr. Bushel, & for Credit eighty or one hundred, ff cash salt, can be had at five or six hundred Dollars Pr. Bushel, & for Credit eight hundred or one thousand, and the same case with every species of provisions since you left this place. I think if you were to inform Government of this that they woud remedy it, as the State is run Double expence, in not having money to purchase with,--As Col^o Floyd wrote you I shall refer you to his letters for neuws, Capt. Sullivan will write you the Difficulties he labors under with regard to being furnish- edwith the necessary gaunds & fottaugs for the men he Employed to build the state boats.

I am Sir

with due respect Your Most Obedt Humbl Servt

WILL SHANNON

Commiss of Genl. I. D.

P.S. please present my best Compliments to Capt Benjn Harrison & inform him that I should be happy in his showing himself once more in the mess. W. S.

"N. B. Mr. Vait now is imployed to convey the present express is referred to you for pay.

to the Honbl Brigadier Genl Clarke Puttsburgh or Elsewhere at Pr express

(On publick service)"

The following letter was from Thomas Jefferson to Jean Baptiste in 1781.
Note the mention of the son.

Charlottesville, June 1781

"To Brother John Baptist de Coigne:-

"Brother John Baptist De Coigne,- I am very pleased with the visit you have made us, and particularly that it has happened when the wise men from all parts of our country were assembled together in council, and had as opportunity of hearing the friendly discourse you held to me. We are all sensible of your friendship, and of the service you have rendered, and I now, for my countrymen, return you thanks, and, most particularly, for your assistance to the garrison which was besieged by the hostile Indians. I hope it will please the great being above to continue you long in life, in health and in friendship to us; and that your son will afterwards succeed you in wisdom, in good disposition, and in power over your people. I consider

the name you have given as particularly honorable to me, but I value it the more as it proves your attachment to my country. We, like you are Americans, born in the same land, and having the same interests. I have carefully attended to the figures represented on the skins, and to their explanation, and shall always

keep them hanging on the walls in remembrance of you and your nation. I have joined with you sincerely in smoking the pipe of peace; it is a good old custom handed down by your ancestors, and as such I respect and join in it with reverence. I hope we shall long continue to smoke in friendship together. You find us, brother, engaged in war with a powerful nation. Our forefathers were Englishmen, inhabitants of a little island beyond the great waters and, being distressed for land, they came and settled here. As long as we were young and weak, the English whom we had left behind, made us carry all our wealth to their country, to enrich them; and, not satisfied with this, they at length began to say we were their slaves, and should do whatever they ordered us. We were now grown up and felt ourselves strong, we knew we were free as they were, that we came here of our own accord and not at their biddance, and were determined to be free as long as we should exist. For this reason, they made war on us. They have now waged that war six years, and have not yet won more land from us than will serve to bury the warriors they have lost. Your old father, the king of France, has joined us in the war, and done many good things for us. We are bound forever to love him, and wish you to love him, brother, because he is a good and true friend to us. The Spaniards have joined us, and other powerful nations are now entering into the war to punish the robberies and violences the English have committed on them. The English stand alone, without a friend to support them, hated by all mankind because they are proud and unjust. This quarrel, when it first began, was a family quarrel between us and the English, who were then our brothers. We therefore, did not wish you to engage in it at all. We are strong enough of ourselves without wasting your blood in fighting our battles. The English, on the other hand, wish to set you and us to cutting one another's throats, that when we are dead they may take all our land. It is better for you not to join in this quarrel, unless the English have killed any of your warriors

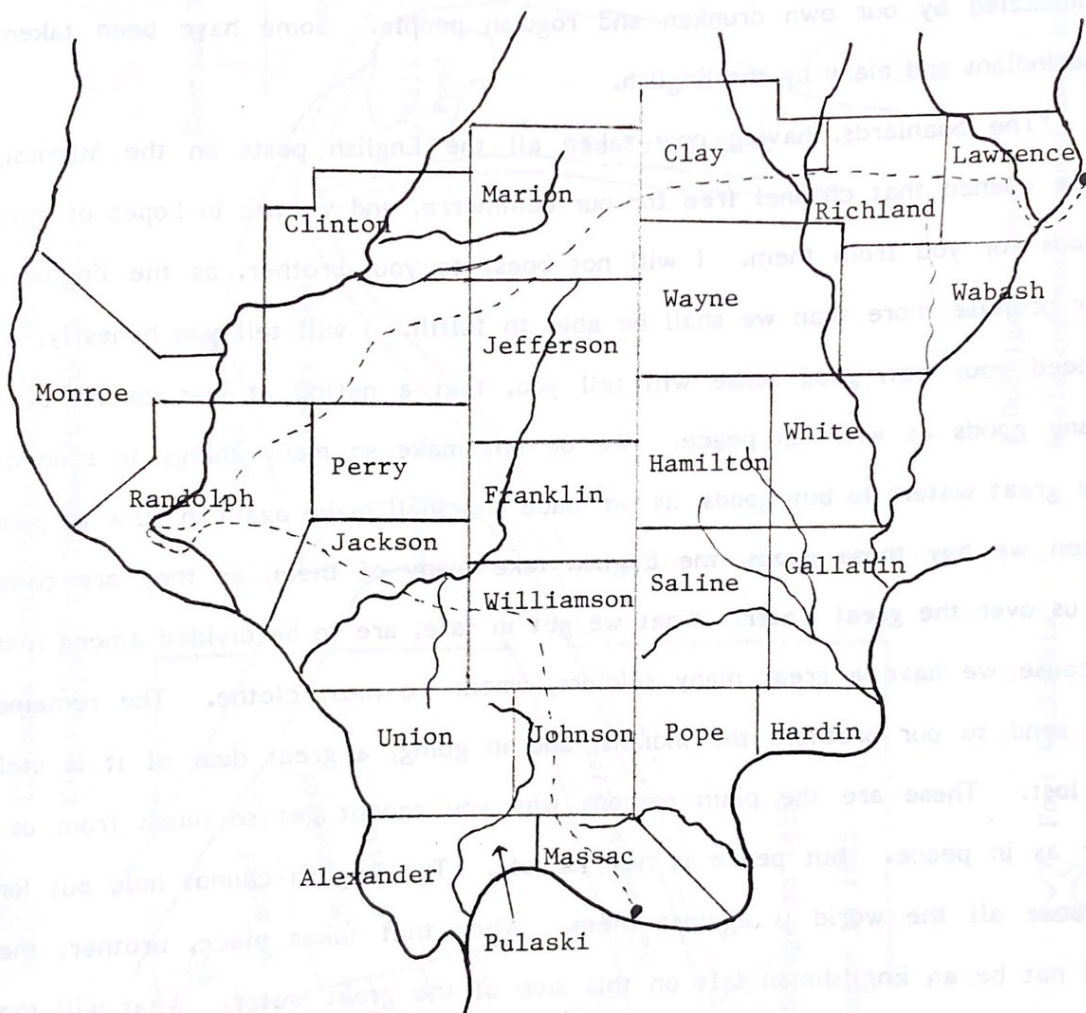
or done you any other injury. If they have, you have a right to go to war with them, and revenge the injury and we have none to restrain you. Any free nation has a right to punish those who have done them an injury. I say the same, brother, as to the Indians who treat you ill. While I advise you, like an affectionate friend, to avoid unnecessary war, I do not assume the right of restraining you from punishing your enemies. If the English have injured you, as they have injured the French and Spaniards, do like them and join us in the war. General Clarke will receive you and show you the way to their towns. But if they have not injured you, it is better for you to lie still and be quiet. This is the advice which has been always given by the great council of the Americans. We must give the same, because we are but one of thirteen nations, who have agreed to act and speak together. These nations keep a council of wise men always sitting together, and each of us separately follow their advice. They have the care of all the people and the lands between the Ohio and Mississippi, and will see that no wrong be committed on them. The French settled at Kaskaskias, St. Vincennes, and the Cohos, are subject to that council, and they will punish them if they do you any injury. If you will make known to me any just cause of complaint against them, I will represent it to the great council at Philadelphia, and have justice done you.

"Our good friend, your father, the King of France, does not lay any claim to them. Their misconduct should not be imputed to him. He gave them up to the English the last war, and we have taken them from the English. The Americans alone have a right to maintain justice in all the lands on this side the Mississippi, on the other side the Spaniards rule. You complain, brother, of the want of goods for the use of your people. We know that your needs are great, notwithstanding we have done everything in our power to supply them, and have often grieved for you. The path from hence to Kaskaskia is long and dangerous; goods

George R. Clark's Route

Fort Massac to Kaskaskia

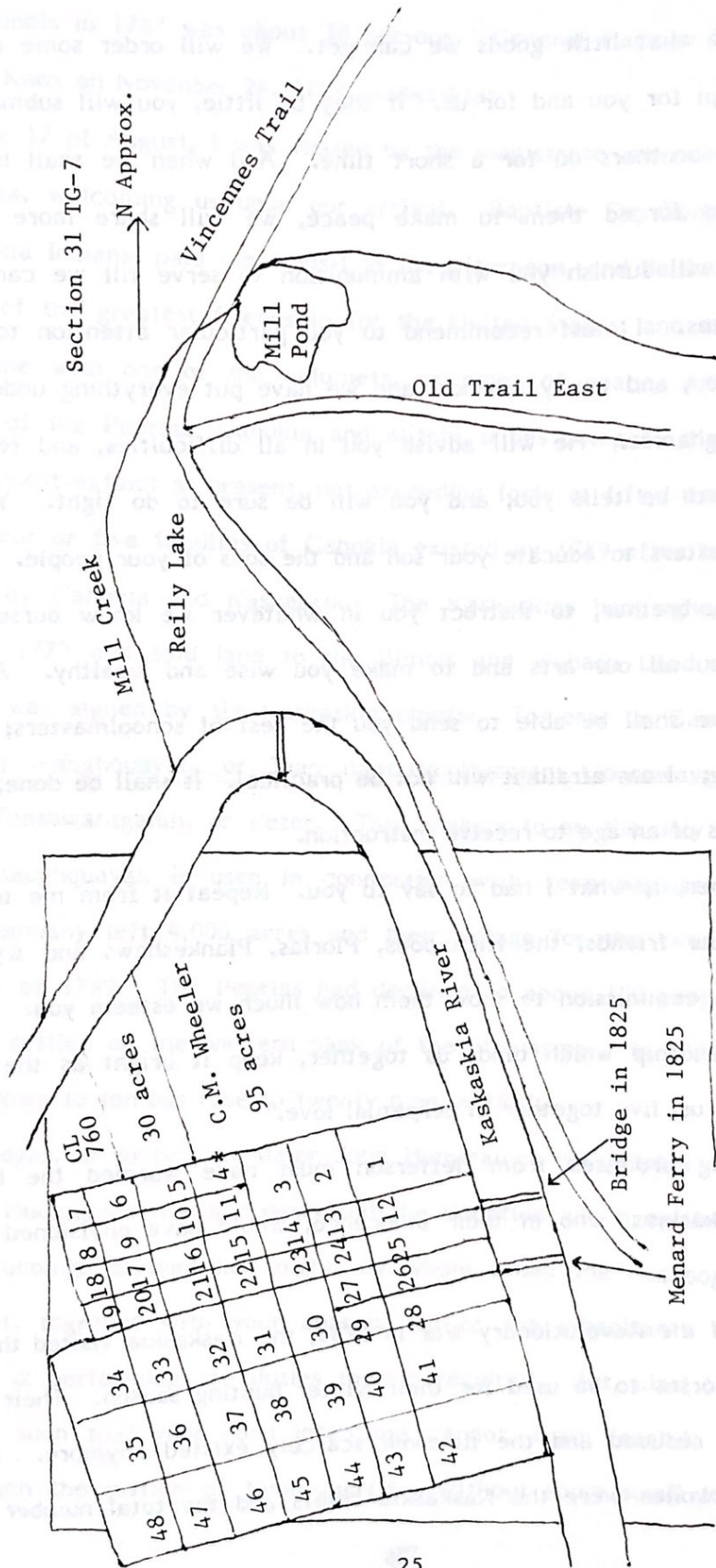
Kaskaskia to Vincennes



cannot be carried to you in that way. New Orleans has been the only place from which we could get goods for you. We have bought a great deal there; but I am afraid not so much of them have come to you as we intended. Some of them have been sold of necessity to buy provisions for our posts. Some have been embezzled by our own drunken and roguish people. Some have been taken by the Indians and many by the English.

"The Spaniards, having now taken all the English posts on the Mississippi, have opened that channel free for our commerce, and we are in hopes of getting goods for you from them. I will not boast to you, brother, as the English do, nor promise more than we shall be able to fulfill. I will tell you honestly, what indeed your own good sense will tell you, that a nation at war cannot buy so many goods as when in peace. We do not make so many things to send over the great waters to buy goods, as we made and shall make again in time of peace. When we buy those goods, the English take many of them, as they are coming to us over the great water. What we get in safe, are to be divided among many, because we have a great many soldiers, whom we must clothe. The remainder we send to our brothers the Indians, and in going, a great deal of it is stolen or lost. These are the plain reasons why you cannot get so much from us in war as in peace. But peace is not far off. The English cannot hold out long, because all the world is against them. When that takes place, brother, there will not be an Englishman left on this side of the great water. What will those foolish nations then do, who have made us their enemies, sided with the English, and laughed at you for not being as wicked as themselves? They are clothed for a day, and will be naked forever after; while you, who have submitted to short inconvenience, will be well supplied through the rest of your lives. Their friends will be gone and their enemies left behind; but your friends will be here, and will make you strong against all your enemies. For the present you shall

Sketch of Plat of the Town of Kaskaskia
 From "A Plan of Several Villages in the
 Illinois Country With Part of the River
 Mississippi" by Thomas Hutchins, 1771.



- * Ducoigne's house
- 6-old convent (washed away by river)
- 30-church and State House
- 39-court house

Fort Kaskaskia

have a share of what little goods we can get. We will order some immediately up the Mississippi for you and for us. If they be little, you will submit to suffer a little as your brothers do for a short time. And when we shall have beaten our enemies and forced them to make peace, we will share more plentifully. General Clarke will furnish you with ammunition to serve till we can get some from New Orleans. I must recommend to you particular attention to him. He is our great, good, and trusty warrior; and we have put everything under his care beyond the Alleghanies. He will advise you in all difficulties, and redress your wrongs. Do what he tells you, and you will be sure to do right. You ask us to send schoolmasters to educate your son and the sons of your people. We desire above all things, brother, to instruct you in whatever we know ourselves. We wish to learn you all our arts and to make you wise and wealthy. As soon as there is peace we shall be able to send you the best of schoolmasters; but while the war is raging, I am afraid it will not be practical. It shall be done, however, before your son is of an age to receive instruction.

" This, brother, is what I had to say to you. Repeat it from me to all your people, and to our friends, the Kickapous, Piorias, Piankeshaws and Wyattanons. I will give you a commission to show them how much we esteem you. Hold fast the chain of friendship which binds us together, keep it bright as the sun, and let them, you and us, live together in perpetual love."

These glowing promises from Jefferson must have warmed the hearts of the childlike Kaskaskias, who in their innocence, would have envisioned a future full of all things good.

At the end of the Revolutionary War in 1783, the Kaskaskia visited the Arkansas Post to buy horses to be used for their winter hunting season. Their numbers had been greatly reduced and the Illinewek scarcely existed anymore. Ducoigne and Michael Courwoies were the Kaskaskia chiefs and the total number of Illini

living in Illinois in 1787 was about 50 persons. General Harmar sent this message to General Knox on November 24, 1787, Kaskaskia:

"On the 17 of August, I was visited by the magistrate and principal inhabitants of Kaskaskia, welcoming us upon our arrival. Baptiste De Coigne, the chief of the Kaskaskia Indians, paid me a visit in the afternoon, and delivered me a speech expressive of the greatest friendship for the United States; and at the same time presented me with one of the calumets, or pipes of peace, which is now sent on. Some of the Peorias, Cahokia and Mitchi tribes compose the Illinois Indians. They are almost extinct at present, not exceeding forty or fifty, total."

Only four or five families of Cahokia existed by 1789 after having abandoned their land by Cahokia and Kaskaskia. The Kaskaskias had signed an agreement on July 5, 1773 and sold land to the Illinois and Wabash Land Company. This agreement was signed by six Kaskaskia chiefs: Tomera, or Gabriel; Petaguage, or Michael; Maughquayah, or Jean Baptiste Ducoign; Couroway; Kicounaisa, or Fish; and Tontowaraganih, or Peter. This appears to be the only time the Indian name of Maughquayah is used in connection with Jean Baptiste. The sale to the land company left 4,000 acres and their village for the twenty families left in the year of 1789. The Peorias had declined to about 100 people who had left Illinois and settled on the western bank of the Mississippi. In 1796, the Kaskaskia men were down to ten but rose to twenty men in 1801.

John Edgar, in writing to Major John Hamtramck on October 28, 1789, voiced a fear for Ducoigne's life and described the situation which existed at Kaskaskia.

"Sir, Ducoigne arrived last night, by whom I had the honor of yours of the 17th instant, together with your approbation of the inhabitants making a court by election & performing the duties therein required. But, alas! Sir, our unhappy situation is such that your good intentions cannot, I am fearful, meet with that success which the justice of them merits. Without some small force to support

civil authority, it is in vain to expect an obedience to any Regulations, however salutary, in a place where everyone thinks himself master, & where there is not the least degree of subordination. You know better than I, the dispositions of a people who have ever been subject to a military power, & are unacquainted with the blessings of a free government by the voice of their equals. To the commands of a Superior there are no people readier to obey; but without a superior there are none more difficult to be governed. I shall, however, do my endeavor to have your orders obeyed, but if I shall not be successful be assured that it will not be without the strongest efforts only part.

"Since my last at the departure of Ducoigne, the several incidents mentioned in the enclosed depositions arrived in this place, wherein an attempt has been made to steal my property & slaves, & the life of my wife, as well as that of Mrs. Jones was in the most imminent danger. In consequence whereof the enclosed No 1 was wrote to the Commandant of St. Genevieve, who returned the answer No 2. After which in consequence of information received in the letter, also enclosed, No 3 was wrote him; as was also the letter No 4, in consequence of the discovery made by the Indians; to both these last letters we have recd no answers, & I am apprehensive that the promise contained in the letter of the commanding officer will not be complied with, as we have not yet heard of anything being done therein.

"Every day we are threatened with being murdered, & having our houses & village burnt; the Pianakeshaws steal our horses, & take them to the Spanish side, where they live, & where we dare not, even allowing we had sufficient force, follow them; so that truly speaking our situation is desperate & even pitiful. These Indians have hatred enough to the Americans without being pushed on by white men; for this reason I am fearful of Ducoigne's life this winter, as the Piankeshaws threaten hard because he is a friend to America.

"It is well known that the minds of the Indians are continually poisoned by the traders on the other side, who set off America in the most despicable light possible, which has not a small influence with the Indians. Government may not encourage it, but surely if friends to us they ought to put a stop to it.

"This spring it is impossible I can stand my ground, surrounded as we are by Savage enemies. I have waited five years in hopes of a Government; I shall wait until March, as I may be able to withstand them in the winter season, but if no succour nor government should then arrive, I shall be compelled to abandon the country & shall go to live at St. Louis. Inclination, interest & love for the country prompt me to reside here, but when in so doing it is ten to one that both my life & property will fall a sacrifice, you nor any impartial mind can blame me for the part I shall take.

"If you could consistent with your duty & character write to the commanding officer at St. Louis, it will have a very good effect, & will in a great measure add to our safety.

"I sent by Richard a hogshead of cider & a barrel of apples agreeable to your request - which I beg your acceptance of. I am only sorry the cider is not better, though it is the best I had made this year.

"I am, Sir Yr most obedt & very hmble Servant,

Jno Edgar.

Kaskaskias, 28th October, 1789.

P.S. - Duff, when he went off, owed me, & still owes me, above 800 dollars.

To Maj. John F. Hamtramck, Vincennes."

The next day, October 29, 1789, John Rice Jones wrote Maj. Hamtramck.

Jones also had great concern for Ducoigne's safety.

"Sir,

"I received the honor of yours of the 14th instant by Ducoigne, who arrived

the 27th at night, & who on his way hither crossed a trail fresh made by a large party of Kickapoos for way, making towards the Ohio.

"For near three weeks we have kept a constant guard both night and day for fear of the menaces of the Indians, enticed by the white men, being put into execution. Indeed, we know not when there is danger, as every person almost that comes from Miserie and St. Louis bring us accounts & letters, that we are to be massacred in the village, sometimes by the Delawares & Shawenese, with the Piankeshaws, and at other times by the Sacs & Renards, who in seeking for Ducoigne, will kill the Americans as his friends; though, for my part, I believe that most of these stories are fabricated on the other side on purpose to frighten us away, seeing no other plan has had the desired effect."

Kaskaskia's situation was in turmoil for years. The organization of the Northwest territory began with a system of surveys in 1785. By 1787 an ordinance was drawn up setting up the guidelines. Huge tracts of land were sold and the immigrants headed west. The newly appointed Governor, Arthur St. Clair, began to create counties. It was in March of 1790 before he arrived at Kaskaskia. Here, he created St. Clair County with Cahokia as the county seat. There had been much confusion and disorder for several years as there were no courts and no money to circulate. It was estimated that only one person out of 50 could read or write, all were very poor, and to add to the problems, the Mississippi had flooded three times. Most of the residents had contributed supplies to George Rogers Clark and received a certificate as payment. Three districts were designated with Kaskaskia, Cahokia and Prairie du Rocher as administration centers. After St. Clair left, there was little done to administer the area.

Judge Turner, who once wrote a scathing report on Jean Baptiste Ducoigne, came to the area in 1795. There were differences between Turner and St. Clair and Turner proceeded to divide St. Clair County and create Randolph County.

The settlers and the Kaskaskias could only wait and hope for order and justice to be established by the new administrators.

The promises of Thomas Jefferson had not been fulfilled when Jean Baptiste spoke to Governor St. Clair on March 7, probably 1790.

"My Father I take you by the hand, fast hold of you & in doing that I express the Feelings of my heart--salute you & all the Officers who are with you with all my Heart--Also I salute all the just Men of America with all my Heart--

"I am truly rejoiced to see you here & the Officers who are with you---it gives me the highest satisfaction & I can compare it only to seeing God himself upon Earth--

"I am truly rejoiced to see you--for a long Time we have considered ourselves as abandoned & unfortunate--our Blood has been spilt & even in this Village but I trust there will be a stop to it--

"I am extremely unhappy: for a long Time we have been extremely ill treated by the Shawanese Ottawas Weauttamas, Kickapoes & Delawares--They have been continually killing us so that we have been almost up to our Knees in Blood - It has been their Common Reproach that your Friends the Americans have forsaken you, - that you Decoigne are left all alone - it is a long Time since you have seen any of your Friends & you will never see them again but I thought otherwise, I expected to see them again & have held fast my Friendship - Pay attention to what I now say to you: The Kaskaskies are a People who do not lie - The other Nations speak from their lips only but they (the Kaskaskia) speak from the Bottom of their Hearts, Have compassion upon them & consider them as your Children for they are attached to you as tho' they were your own proper flesh & blood & this I declare to you & all the gentlemen who are present from the bottom of my Heart--

"It is very unfortunate for my Nation we are scattered upon different sides

of the River some among the Spaniards & the Peorias - we wish extremely that we were gathered together again - there is a good Piece of Land here where we could gain our Living in Peace & satisfaction with our Brothers the white People - but that Matter Depend entirely upon our Father the Governour & we wish he would give us an Invitation--

"It is scarcely possible to express the Pleasure we have in seeing you here & at the same time we are very unhappy. we have a little Piece of Land here sufficient to maintain ourselves but we are surrounded by a great many Nations who intrude upon us. Piankishaws, Kickapoes, Shawanis & other Nations come upon our Lands & kill the Deer the Bear & other Animals & if that is not prevented we & our Children must perish with Famine, and we wish that they may be prevented from hunting upon our Grounds --

"We are Particularly glad to see you & the Gentlemen with you, but still we are very unhappy - we have been accustomed to live in Plenty with a great supply of all we wanted, but we now have Occasion for your Assistance, we have been beholden to the Spaniards for a handful of Powder to kill provisions for our Families, but now we see you here we hope there will pay some attention to our wants & we shall live happily as we have done heretofore -

"It is now Eight Years since I have been in expectation of seeing some Person from the United States - during that Time there has been a great Deal of Mischief done & we have suffered extremely; nevertheless I have been all the while endeavouring to put a stop to it by talking to them & giving, frequently to the last shirt I had in the world, but now I see you here my mind is more at Ease, & I hope that I shall be discharged of that Care -

"For some years past since there has been no commanding Officer in this Country, no one has taken Pains to keep order but myself, Mr. Edgar, & Charla-danne; we have done all in our Power to put a stop to every kind of mischief,

& when other Nations have come here, we have given every thing in Our Power, to prevent their doing Injury--

"My Father I have one thing more to mention, that has been very unfortunate to me. It has been the Custom here & in all the Villages to give a great Deal of strong Liquor to the Indians - I have done every thing in my Power to prevent it - but since there has been no commanding Officer here it has been impossible - Spirituos Liquors is the ruin of the Indians - if it can be bought they expend all they have for it, Regardless of Food & Clothing for themselves their Wifes or Children - I hope that will be prevented & that neither American or Frenchman will be allowed to sell them Liquor & then they will be able to provide for their families & attend to their Occupations--

"I have always been unwilling to abandon this Country - The Ashes of my Ancestors who were kings of this country are here deposited - I have always had strong hopes that the Good God would not abandon it & that my Bones might rest with them - It has always been my wish to live in a christian Manner & I now hope to see our Priests Return & Religion established amongst us -

"I am again I must repeat it truly glad to see you my Father & the gentlemen with you & hope you will endeavour to establish a Priest here, that we may enjoy the Worship of God in a proper Manner, & that our children may be brought up in the Knowledge of him, for it is a miserable thing to see Children without education.

"I would have risked inviting my People here myself, but I hope this will now be done by you - That you will establish them in a Village & promise them a Priest that our children may know & worship God - as was the ancient Practice of the French - we expect more from you, for we consider you the same as the French--

"I must again express my Joy at seeing you all here - I feel it springing

in my Heart, & it will give Equal Joy to all the Kaskaskies Peories & Cahokia Indians They will immediately hear of your Arrival & welcome you with the same satisfaction & Cheerfulness that I do myself; we will always be Brothers, & know no separation - & I am certain you will give us a little Powder to provide for our Families-

"Have a string of Wampum---"

In this speech Jean Baptiste Ducoigne had once again spoken of kings in the phrase "Kings of this Country". He had reminded St. Clair of the promises of the government of assistance to the Kaskaskias in return for their services during the Revolutionary War and their continued allegiance to America. The use of "the Indians", when Ducoigne speaks of the problems of liquor, seems almost to suggest he considered the tribes as Indians and himself as something else.

He also mentioned "the ancient practice of the French". It almost seems logical to presume he considered himself as French.

Governor St. Clair wrote from Cahokia to General Harmar, the Secretary of War, May 1, 1790, complaining about Jean Baptiste and his requests for fulfillment of government promises.

"--Baptiste Du Coigne, whom you may remember with the Marquis de Lafayette, is the chief of the Kaskaskia nation, and settled in Kaskaskia. I have been plagued with a great many of his talks. The nation is very inconsiderable, and I do not think it necessary to trouble you with them at present. He himself is the greatest beggar I have met with among nations who are all beggars. He counts no little upon his having been with the American troops in Virginia, and so far he merits some countenance."---

Seven days later Governor St. Clair made this speech to Jean Baptiste at Cahokia. It is small wonder that the Indians adopted the attitude of "White man speaks with forked tongue" as this is a prime example of that practice.

"My son:- It is with much pleasure that I have received the congratulations which you have offered me upon my arrival in this country; I and the other gentlemen whom you see around me render thanks to God, who has guarded and sustained us during a long and wearisome journey. I have great pleasure in seeing you, and in taking you by the hand in witness of my friendship. The firm attachment which you have shown to the United States of America is well known, and consequently you are entitled to much respect.

"It is true, my son, that for a long time you have seen no one who has come from the government of the States, and I who am the first envoy on their part, have been hindered a long time after the time fixed for my arrival, by many inevitable accidents; but the people of the United States never forget their friends, and the people of this country are their children, whom they will never abandon.

"My son, my heart is troubled on account of the injuries which you have suffered. I know well that you are surrounded by foolish and cruel nations, who love to have their hands steeped in blood; but I have good hopes that an end will be put to their depredations because I am come as the ambassador of peace to all the people who dwell in this land. If they will listen to the good words which I shall speak to them, it will be for their own happiness and that of the human race - all, they and ourselves, can then follow our occupations with good courage, and the young people will grow and flourish like the green trees, and abundance will be found beneath their steps. But my son, it is only to a certain point that evil proceedings can be suffered; after that patience becomes feebleness, a reproach from which the United States at all times withdraw themselves. If they will listen to me - good; if they will not listen, they will suffer the consequences.

"Peace is the delight of the United States, but they are also formidable in war; of that you, Du Coigne, have been the eye-witness. Believe me, my

son, it will not always be a disgrace to have been their friend.

"My son, I have all the confidence in the world in the sincerity of your words, that they come from the depths of your heart, and that you do not speak from the lips only. I also tell you, with all possible sincerity that I am very glad to see you, that I am touched by your misfortunes and that I shall try to soften them.

"That which you told me touching brandy is but too true, This excess in drinking is verily the ruin of the Indians, but they have such a passion for it that it is difficult to restrain them; it is not easy, either, to deter the whites from this species of commerce, because, scattered like you through the woods, they can carry it to you secretly, and consequently with immunity. And if it were possible to hinder the Americans and French entirely from carrying on this trade, there are others who would do it, and if they did not, they would go and seek it themselves from the Spaniard; however, we will try to put some limit on this traffic.

"The love, my son, which you show for the place of your birth, where the ashes of your ancestors are deposited, is a sentiment of nature and of generosity in which I am perfectly in accord with you. I hope the good God will never forsake this country and that when you have run the number of days that are assigned to you, you will have an honorable burial with all the rites of religion.

"The inclination which you have, my son, to see the worship of God established, and that a proper attention should be paid to the education of the young people, pleases me extremely, and I am troubled to know that the priests have withdrawn. Certainly I shall recall them only at the end, and I hope that you will follow the good road, and that the young will be instructed, in their duties towards God, towards man, and towards each other.

"You can assure the Peorias and the Cahokias of my good will on their

account, and that I will make known to the President of the United States, General Washington, whom you know, and who is at this hour the chief of all, both civil and military, the desire they have to return to this country. The commissary will give you some powder, to aid your people who are in the hunting ground."

The Kaskaskias were now down to about 20 families, no longer were their warriors needed to aid in the Revolutionary War. They were too few to pose a great threat to anyone and now they were almost totally dependent on the white man for survival. Ever since the arrival of the Jesuits, they had relied more and more on the guidance of the mental superiority of those who would shape them and use them as desired. The Indians were only nuisances now, impeding the advancement of progress and "civilization". But the Kaskaskias still kept the faith and continued to struggle for survival, hoping for the day they would receive their reward as promised.

President Washington, on February 1, 1793, addressed the Illinois and Wabash Indians. Jean Baptiste then spoke, presenting the plight of the Indians in these words:

"Father, I am about to open to you my heart. I salute first the Great Spirit, the Master of life, and then you.

"I present you a black pipe on the death of chiefs who have come here and died in your bed. It is the calumet of the dead - take it and smoke it in remembrance of them. The dead pray you to listen to the living, and to be their friends. They are gone, we cannot recall them. Let us then be contented; for as you have said, tomorrow, perhaps, it may be our turn. Take then their pipe, and as I have spoken for the dead, let me now address you for the living." (He then delivered the black pipe.)

Next Three-Legs, a Piankeshaw chief, came forward and carried around a white pipe, which everyone smoked. Jean Baptiste Ducoigne spoke again:

"Father, the sky is now cleared. I am about to open my heart to you again. I do it in the presence of the Great Spirit, and I pray you to attend.

"You have heard the words of our father, General Putnam. We opened our hearts to him, we made peace with him, and he has told you what we said.

"This pipe is white, I pray you to consider it as of the Wyattanons, Piankeshaws, and the people of Eel river. The English at Detroit are very jealous of our father. I have used my best endeavors to keep all the red men in friendship with you, but they have drawn over the one half, while I have kept the other. Be friendly then to those I have kept.

"I have long known you, General Washington, the Congress, Jefferson, Sinclair. I have labored constantly for you to preserve peace.

"You see your children on this side, (pointing to the friends of the dead chief,) they are now orphans. Take care, then, of the orphans of our dead friends.

"Father, Your people of Kentucky are like mosquitos, and try to destroy the red men. The red men are like mosquitoes also, and try to injure the people of Kentucky. But I look to you as to a good being. Order your people to be just. They are always trying to get our lands. They come on our lands, they hunt on them; kill our game, and kill us. Keep them on one side of the line and us on the other. Listen, father, to what we say, and protect the nations of the Wabash and Mississippi on their lands.

"The English have often spoken to me but I shut my ears to them. I despise their money, it is nothing to me. I am attached to my lands. I love to eat in tranquility, and not like a bird on a bough.

"The Piankeshaws, Wyattanons, Wiaws, and all the Indians of the Mississippi and Wabash, pray you to open your heart and ears to them, and as you befriend them, to give them captain Prior for their father. We love him, men, women, and children of us. He has always been friendly to us, always taken care of

us, and you cannot give us a better proof of your friendship than in leaving him with us."

Again Three-Legs handed around the white pipe. Ducoigne took another pipe and continued:

"This pipe, my father, is sent you by the great chief of all the Wiaws, called Crooked-Legs. He is old, infirm, and cannot walk, therefore is not here. But he prays you to be his friend, and to take care of his people. He tells you there are many red people jealous of you, but you need not fear them. If he could have walked he would have come, but he is old and sick, and cannot walk. The English have a sugar mouth, but Crooked-Legs would never listen to them. They threatened us to send the red man to cut off him and his people, and they sent the red men who threatened to do it, unless he would join the English. But he would not join them.

"The chiefs of the Wabash, father, pray you to listen. They send you this pipe from afar. Keep your children quiet at the Falls of Ohio. We know you are the head of all. We appeal to you. Keep the Americans on one side of the Ohio, from the falls downwards, and us on the other; that we may have something to live on according to your agreement in the treaty which you have. And do not take from the French the lands we have given them.

"Old Crooked-Legs sends you this pipe, (here he presented it,) and he prays you to send him Captain Prior for his father, for he is old, and you ought to do this for him.

"Father, I pray you to listen. So far I have spoken for others, and now will speak for myself. I am of Kaskaskia, and have always been a good American from my youth upwards. Let the Kentuckians take my lands, eat my stock, steal my horses, kill my game, and abuse our persons.

"I have come far with all these people. My nation is not numerous. No

people can fight against you, father, but the Great God himself. All the red men together cannot do it; but have pity on us. I am now old. Do not let the Kentuckians take my lands nor injure me, but give me a line to them to let me alone.

"Father, The Wyattanons, Piankeshaws, Piorias, Powtewatamies, Mosquitoes, Kaskaskias, have now made a road to you. It is broad and white. Take care of it then, and keep it open.

"Father, You are powerful. You said you would wipe away our tears. We thank you for this. Be firm, and take care of your children.

"The hatchet has been long buried. I have been always for peace. I have done what I could, given all the money I had to procure it.

"The half of my heart, father, is black. I brought the Peorias to you. Half of them are dead. I fear they will say it was my fault; but, father, I look upon you, my heart is white again, and I smile.

"The Shawanese, the Delawares, and the English, are always persuading us to take up the hatchet against you, but I have been always deaf to their words. (Here Ducoigne presented a belt).

"Great Joseph who came with us is dead. Have compassion on his niece, his son-in-law, and his chiefs. (pointing to them.) It is a dead man who speaks to you, father; accept, therefore these black beads.. (Here he presented several strands of dark colored beads.) I have now seen General Washington, I salute and regard him next after the Great Spirit."

The next day the weather was bad and there was no meeting. On February 4, the skies cleared and other chiefs addressed Washington. Como, a Powtewatamy chief, spoke as follows:

" Father, I am opening my heart to speak to you, open yours to receive my words. I first address you from a dead chief, who when he was about to die,

called us up to him and charged us never to part with our lands. So I have done for you, my children, and so do you for yours. For what have we come so far? Not to ruin our nation, nor yet that we might carry goods home to our women and children; but to procure them lasting good, to open a road between them and the whites, solicit our father to send Captain Prior to us. He has taken good care of us, and we all love him.

"Now, Father I address you for our people, but there remains not much to say, for I spoke to you through General Putnam, and you have what I said on paper. I have buried the hatchet forever, so must your children. I speak the truth, and you must believe me. We all pray you to send Captain Prior to us, because he has been so very kind to us all. (Here he delivered strands of dark colored beads.)

"Father, Hear me and believe me. I speak the truth, and from my heart; receive my words then into yours. I am come from afar for the good of my women and children, for their present and future good. When I was at home in the midst of them, my heart sunk within me, I saw no hope for them. The heavens were gloomy and lowering, and I could not tell why. But General Putnam spoke to us, and called us together. I rejoiced to hear him, and determined immediately to come and see my father. Father, I am happy to see you. The heavens have cleared away, the day is bright, and I rejoice to hear your voice. These beads (holding up a bundle of white strands) are a road between us. Take you hold at one end, and I will at the other and hold it fast. I will visit this road every day, and sweep it clean. If any blood be on it, I will cover it up; if stumps, I will cut them out. Should your children and mine meet on this road they shall shake hands and be good friends. Some of the Indians who belong to the English will be trying to sow harm between us, but we must be on our guard and prevent it.

"Father, I love the land on which I was born, the trees which cover it, and the grass growing on it. It feeds us well. I am not come here to ask gifts. I am young, and by hunting on my own land, can kill what I want and feed my women and children in plenty. I come not to beg. But if any of your traders would wish to come among us, let them come. For who will hurt them? Nobody, I will be there before them.

"Father, I take you by the hand with all my heart. I will never forget you; do you not forget me." (Here he delivered the bundle of white strands.)

The Little Beaver, a Wyattanon, on the behalf of Crooked-Legs, handed around the pipe, and then spoke:

"Father, Listen now to me as you have done to others. I am not a very great chief; I am a chief of war, and leader of the young people.

"Father, I wished much to hear you; you have spoken comfort to us, and I am happy to have heard it. The sun has shone out, and all is well. This makes us think it was the Great Spirit speaking truth through you. Do then what you have said, restrain your people if they do wrong, as we will ours if they do wrong.

"Father, We gave to our friend (Prior) who came with us, our name of Wyattanon, and he gave us his name of American. We are now Americans, give him then unto us as a father. He has loved us and taken care of us. He had pity on our women and children, and fed them. Do not forget to grant us this request. You told us to live in quiet, and to do right. We will do what you desire, and let Prior come to us.

"Now that we have come so far to hear you, write a line to your people to keep the river open between us, that we may go down in safety, and that our women and children may work in peace. When I go back, I will bear to them good tidings, and our young men will no longer hunt in fear for the support of our women and children.

"Father, All of us who have heard you are made happy, all are in the same sentiment with me, all are satisfied. Be assured that, when we return, the Indians and Americans will be one people, will hunt and play, and laugh together. For me, I never will depart one step from Prior. We are come from afar to make a stable peace, to look forward to our future good. Do not refuse what we solicit, we will never forget you.

"Here I will cease. The father of life might otherwise think I babbled too much, and so might you. I finish then, in giving you this pipe. It is my own, and from myself alone. I am but a warrior. I give it to you to smoke in. Let its fumes ascend to the Great Spirit in heaven." (He delivered the pipe to the President.)

A Wyattan woman, wife of Little Beaver, the soldier, spoke next:

"Father, I take you by the hand with all my heart because you have spoken comfort to us, I am but a woman, yet you must listen.

"The village chiefs, and chiefs of war, have opened their bodies and laid naked their hearts to you. Let them too see your heart and listen to them.

"We have come, men and women, from afar to beseech you to let no one take our lands. That is one of our children, (pointing to General Putnam.) It was he who persuaded us to come. We thought he spoke the truth, we came, and we hope that good will come of it.

"Father, We know you are strong, have pity on us. Be firm in your words. They have given us courage. The father of life has opened our hearts on both sides for good.

"He who was to have spoken to you is dead, Great Joseph. If he had lived you would have heard a good man, and good words flowing from his mouth. He was my uncle, and it has fallen to me to speak for him. But I am ignorant. Excuse, then, these words, it is but a woman who speaks." (She gave white strands of

beads.)

Three-Legs, a Piankeshaw spoke:

"I speak for a young chief whom I have lost here. He came to speak to you, father, but he had not that happiness. He died. I am not a village chief, but only a chief of war.

"We are come to seek all our good, and to be firm in it. If our father is firm, we will be so. It was a dark and gloomy day in which I lost my young chief. The master of life saw that he was good and called him to himself. We must submit to his will. (He gave a black strand.) I pray you all who are present to say, as one man, that our peace is firm and to let it be firm. Listen to us if you love us. We live on the river on one side and shall be happy to see Captain Prior on the other, and to have a lasting peace. Here is our father Putnam. He heard me speak at Au Porte. If I am false let him say so.

"My land is but small. If any more be taken from us, I will come again to you and complain, for we shall not be able to live. Have pity on us father.

You have many red children there, and they have little whereon to live. Leave them land enough to labor, to hunt, and to live on, and the lands which we have given to the French, let them be to them forever.

"Father, We are very poor, we have traders among us, but they will sell too dear. We have not the means of supplying our wants at such prices. Encourage your traders then to come, and to bring us guns, powder, and other necessities and send Captain Prior also to us." (He gave a string of white beads.)

Next Chief Ducoigne spoke:

"Jefferson, I have seen you before, and we have spoken together, Sinclair, we have opened our hearts to one another. Putnam, we did the same at Au Porte.

"Father, You have heard these three speak of me, and you know my character. The times are gloomy in my town. We have no commander, no soldier, no priest.

Have you no concern for us, father? If you have, put a magistrate with us to keep the peace. I cannot live so. I am of French blood. When there are no priests among us we think that all is not well. When I was small we had priests, now that I am old we have none; am I to forget, then, how to pray? Have pity on me and grant what I ask. I have spoken on your behalf to all the nations. I am a friend to all, and hurt none. For what are we on this earth? But as a small and tender plant of corn; even as nothing. God has made this earth for you as well as for us; we are then as one family, and if any one strikes you, it is as if he has struck us. If any nation strikes you, father, we will let you know what nation it is.

"Father, We fear the Kentuckians. They are headstrong, and do us great wrong. They are not content to come on our lands, to hunt on them, to steal and destroy our stocks, as the Shawanese and Delawares do, but they go further, and abuse our persons. Forbid them to do so. Sinclair, you know that the Shawanese and Delawares came from the Spanish side of the river, destroyed our corn, and killed our cattle. We cannot live if things go so.

"Father, You are rich, you have all things at command, you want for nothing, you promised to wipe away our tears. I commend our women and children to your care." After this Three Legs gave three strands of beads.

President Washington promised the Indians that he would reply later, after he have carefully considered what they had said to him.

Three years later Thomas Jefferson wrote the following letter to Jean Baptiste:

"Monticello June 21, 96

"My good friend and brother John Baptist du Coigne

"This letter will be delivered you by M. Volney, my friend, (illegible) countrymen of old France. He proposes to go to your country and (illegible) to be acquainted with you because good people love to know one another. I therefore

recommend him to you, and ask you to be his friend, to take (illegible) of him, and to render him all the services he needs while he is at Kaskaskia (illegible) came to visit me at my own house in Virginia, where I had the pleasure of seeing you 15 years ago, when my namesake Jefferson was at his mother's breast. Now he is to grow up to be a man, strong and young, and I am old and infirm, or I should go to your country, as I have a good friendship for our elder brothers the Indians who first inhabited this country, and a very great one for you in particular. I wish you and them all peace and happiness and never to be disturbed in your lands. Perhaps I may come some day yet and smoke the pipe of friendship with you and your friends. You told me your son would come to see me. I shall be very glad to receive him here, and to always be his father and friend, for I am sure that your lessons and your good example will make him always deserve it. My children too will make him very welcome and consider him as their brother, and their children and his will be always brothers and friends.

"Farewell, my good brother, continue to esteem me always as I shall you, and shall always be your affectionate friend. Th. Jefferson"

Volney was preparing for a western tour and obtained several letters of introduction to western people of whom Jean Baptiste was one. Vincennes was the farthest west that Volney traveled so he probably did not meet Ducoigne.

Volney's report on the Indians at Fort Vincennes was quite colorful. Four or five hundred members of the "Weeaws, Payouries, Pyankishaws, Miamis, etc." from the head of the Wabash had come to the fort to sell the results of their hunt. He described them as almost naked, very brown from the sun, and gleaming with soot and grease. Their hair was straight, black, coarse, smooth and sleek. Their faces were painted black, blue and red in circles or squares with a silver or copper nose ring in one nostril and earrings with drops reaching the shoulder. Clothing included a small apron in front and back supported by string, thighs

and legs might be naked or covered by cloth spatterdashes. On the feet were leather sock-like coverings. Some had shirts with short, wide sleeves, some striped in white and blue, others were variegated colors, falling loose over the hip. Over this there might be a blanket or square cloth, worn over one shoulder and tied at the opposite underarm. For a celebration the Indians would braid their hair, weaving in flowers, feathers, ribbons, plants or even bones. There might be wide bracelets of silver or copper or a headband made of silver buckles. They might carry a pipe, knife, tomahawk or a small looking glass. The women appeared about the same with a little more clothing in the hip area. Usually a small child or two was carried on their back in a bag with straps tied about the forehead.

Volney felt the Indians spent the entire day looking for a source of rum, trading away any or all of their possessions and clothing in order to obtain "fire water" and then drinking themselves into a quarrelsome state only to collapse later into insensibility.

His report was quite derogatory and negative toward the Indians. One wonders if he ever became cognizant of the fact that the white man was responsible for the sorry state of these people.

Winthrop Sargent drafted a letter April 15, 1797, probably to the Secretary of State.

"I take leave Sir to transmit the following paragraph of a letter from Vincennes dated April 2d, 1797. The Kickapoes and it is said Putawatomes on 2d of March killed an Inhabitant of Kaskaskia named James Curry about 20 Leagues East from thence near the Massac road and the Indian Chief of the Kaskaskia Village, John Baptiste Decoign proposes the cause & barbarous manner in which this brave was put to Death as a Challenge from the Nation who perpetrated the Act for the Body was found with several of their own weapons stuck in it and other wise insultingly mangled--I cannot discover by General Waynes treaty

nor by any subsequent Transactions with the Indians that there has been any fixed boundary agreed upon between the United States and them respecting this & the Illinois settlements but I do not know how government may construe the Treaty on this Subject--my anxiety to preserve peace with the Indians has suggested these observations to me and I believe you will be with me in opinion that a temporary if not a permanent line ought to be drawn soon and the Indians whom it immediately concerns be made acquainted therewith as I am well persuaded it would be one of the most effectual means of continuing peace--"

On August 14, 1797, Jean Baptiste spoke to Adram Clark, Christopher Smith, David Bagley, John James, Joseph Kinney, John Short and James Lemmon and pleaded for assistance in correcting the injustices done to the Indians. The writer of this speech was an especially poor speller and used slashes as punctuation. The words remain the same but punctuation has been added and excessive capital letters removed.

"My brothers, you residentors of this place and Kentukeyans: I have come hear to declair my hart and to open the truth this day. Thare is 3 Nations, the Kiskiskeys, Nomiters, Kihokeyans, that owns the land in this part of the cuntry.

"My brothers, our four fathers ownd this land and thare has been a grate many nations of Indians that has spilt their blood and our four fathers have faught very hard to pertect it and thare is abundance of their bones now lying under the earth. Their children is yet living and I would wish not for the Americans to take their land fourciable away from them. I and them have come far to give free consent to those that would wish to reside peaceable upon the land.

"My brothers, I am not come hear to be a goking (joking) with you. I am come to speak the truth to you all. Thare is four nations, the Kiskiskeys, Kikokeys, Nomiters, Peorians. Thease nations has never yet stained the earth with the Americans blood, when all other of the read (red) nations was at war against

the Americans and has spilt abundance of their blood upon my land and other land, when I was quite innocent of it. By that means they have lost their lands and priviledges and I do not think that I, nor these other nations, should lose our lands by it. Had I or those other Indians been guilty of the same crime that the other nations had, I think I should have no right to claim our land. My brothers, I would have said it was all your land because you have bled for it. But as I have suffered with you and have lost abundance of blood with you, my brothers, I think we ought to claim our land as our property.

"My brothers, look what a small remnant there is of those nations, Kiskiskeys, Kihokeys, Nomiters and Peorians. We are no more than like children at present. When I went to see my father, Janiral (General) Washington, I told him I was afraid because our nation had got so small - he told me to keep a good heart and not be afraid for he would protect me from any dangers that the Americans, or any other Indians, committing any other injuries on our hunting ground. That if any of the Americans, or any other bad nation of the Indians, should commit any injuries on our lands or hunting ground, to let him know it, to write to him as soon as possible and he would put a stop to it. I said, my father, you are at a great distance from me and it isn't in my power to get you word quickly. My father told me that his power extends to the Mississippi and for me not to be afraid of none of those injuries done to me by one of those nations, while I claim you as my children.

"My brothers, the Great Spirit above was the creator of the ground and he gave us all priviledges to live upon it and we are all now as brothers together and I think you white people ought (ought) to be satisfied with tilling the ground without interfering us from the priviledges that the Good Spirit above gave us of killing up our game that is provided for us to live upon.

"My brothers, you have been residing ten years and upwards, a great many

of you upon our lands, and you get your living by your labour or your tilling your lands and as our game has grone very scirce, I would think it a perticular favour to assist us, what few of us that is remaining, as we have come to se you, with a little beef, flower (flour) or hogmeet--as we are now suffering.

"My brothers. the Grate Spirit above gave us this land for us to live upon and had we gone to whare your four fathers was, whare their funeral bones was buried, and had taken your lands, and had livd upon it and had got as much profits upon it as you have upon ours, I think we augut to be intled to treet you well when you come to se us. Also it would pleas our father, Janeral Washington and Congress, to know that you was so kind to us, to feed us when we was hungry and then they would have no reason to complain of us of giving you privalage of living on our land, which was procurd for us and our children.

"My Brothers, I did not come hear to take the liberty of removing you from our lands that you now reside on, but I would not care how strong you would be, to make industery to surport your women and children by cultivateing the earth. And as we are pore at present, I would take it a favour to help us a little at present, as you can spare and not engure your selvs, for I am willing for you, and a grate many more, to live upon our land and (illegible). Surport us early with such small presents as you can convinantly spare, for the surport of us, what few that is remaining (illegible).

"My brothers, I do not know but what I may take this speach, that I am delivering to you, to Congriss and perhaps they should find that you are makeing fun of us. Perhaps they would be much displeasd at it for they are very strong, and it is in their power to deprive you of all the privalages that you now have on our land.

"My brothers, all this land belongd to us, we 4 nations, and my Grate Father, Janeral Washington and Congress, when I was with them, told me to keep a good

hart and not to be afraid; that there should be no injuries done to me nor these four nations upon our hunting ground. And now there is several bad nations that is run away from their lands and have taken possession of the Spaniards and is now continually exclaiming against the Americans and calling them bad people.

Now they are coming over upon our hunting ground and killing up our game that the Great Spirit above gave us to live upon and as it is contrary to our great father, Janl Washington and Congress, not to do it, I think it would be highly necessary that a party of the Americans should join with us, what few that is remaining, as we are all living on our ground together, for to go and prevent them from so doing, if they will not go away upon good terms. I think it would be well done to steal their horses and take their property and then if they will proceed in doing such injuries, it would be well done to put them to death and it would put a stop to injuries committed among us.

"My brothers, do you think the Spaniards would be willing for any of you to take the liberty on that side, of taking their land mines? The Spaniards would quickly prevent it, perhaps take all their property from them and put them in some dreadful confinement. Now, when these nations were at Congress, they procured land for them to live upon to support their women and children, and the Spaniards have been continually calling for them to come over to them and they would be a father to them and support them in what they wanted and as they turned a deaf ear and would not listen to their father, Janeral Washington, when it was in their power to live peaceable upon the lands that was procured for them to live upon. I think they have no reasons to commit any injuries on our hunting ground. Congress is now sending for them daily to live upon their lands that is given to them and they will not except of their Council. I think they ought to reside among the Spaniards as they conceive the Americans to be bad people.

"My friends, suppose any of these bad Indians was to come and take away your horses or any other of your property. If you call upon me, I would assist you immediately to take satisfaction from such inameys (enemies) and as they have buffalo, bear, and all other of our game that is residing on our land, it is (as) much our property as the horses, cows and hogs are the white peoples. It is a great injury to us to allow them to be killed up by our inameys. Dillaways and Shauneys is the nations that I mean and I call upon you, my friends and brothers, to assist us to try to prevent such such proceeding.

"My friends and brothers, consider we are like the grass in the field. we are here today and gone tomorrow. We are now in a present state of health and are here now in company, and as I am going to reside but one night more with you, I hope you will take it in consideration to give, what few that has come with me here, a little flour or meat to take back to our women and children, as they may be all satisfied when we return again, to see the favours you have bestowed upon us--and now our compliments to you all."

Jean Baptiste appeared to finally wonder if the white man had taken advantage of, or lied to, the Four Nations.

Winthrop Sargent was acting Governor and Superintendent of the Indian Department when he wrote this response at Kaskaskia on October 10, 1797. "My children, No persons have a right to come to any of your hunting camps to trade without a special license from the president or the governor and it will be your duty as good children in case they do to apprehend them and bring them before the Magistrates who upon proof of the intention to trade without license will give unto you a reward proportioned to value of the goods found with the offender.

"No white persons have the right to hunt upon lands secured by treaty with the Indians - this however is not supposed to be intended to prevent White Brothers killing a deer when hungry for the sake of the meat - if you give information

Insertion: (This is a classic example of an amateur writer who omitted a line or two.)

of trespassing the magistrates will cause them to be punished when they shall have been found guilty----"

Meantime, at various times of the year, the Kaskaskias would go

(The references for "Chief Du Quoin" and "The Town Which Came After" will be found in "The Town Which Came After.")

to an area southeast of the present day Du Quoin. Here, in the Old Du Quoin area, they would hunt and store up provisions for the coming winter. The lush bottom land of both the Big Muddy River and the Little Muddy River would have provided a wealth of game and fowl, plus an ample supply of nuts. Nuts gave the Indians not only food but also a highly treasured oil for cooking and for grooming their hair. No doubt the women and children collected these treasures while the men hunted for deer and fur bearing animals.

The white man had settled in the area by this time. The Shawneetown-Kaskaskia trail crossed the the Little Muddy River near the Indian camp. Jarrold Jackson built a bridge across the Little Muddy in 1803 and charged travelers a toll for crossing his bridge. The Shawnee Indians lived along the Wabash River and remained east of the Big Muddy but they continued to harrass the Kaskaskia.

There are two versions of how the final battle between these traditional enemies came about. One version says the two tribes agreed to do battle and settle once and forever who would possess the hunting grounds. The other version says the Kaskaskias, including women and children, had gone to Shawneetown to purchase supplies and were attacked on their way back to their camp.

Regardless of how it came about, a fierce battle began about two miles west of Old Frankfort. The Kaskaskia, after several hours of fighting, were forced to retreat. A runner was sent to the town of Kaskaskia for reinforcements. The twenty mile run was made in two hours but it was futile. The Kaskaskia retreated to the flooding Big and Little Muddy River area. Many warriors had been killed or wounded on both sides, but the Kaskaskias were at a disadvantage because of their women and children. As they tried to cross the Big Muddy many drowned or were shot while in the water. It was only after the Kaskaskia crossed the Little Muddy River that the Shawnee turned back. The losses of the Kaskaskia were great, not only among the warriors, for many women and children had died

also. The tribe never recovered from this slaughter. They abandoned the area and never again did the hunting camp ring with the laughter of Indian children at play. Legend says that when the Humpreys moved into the area in 1811, near the winter camp, many bleached bones littered the ground.

The years saw many conferences, agreements and treaties with the Indians. Salt, always a precious commodity, was included in one treaty.

"And we, the undersigned Sachems and Chiefs, also authorize and empower you, the said Little Turtle, Richarville, To-pinee-bik, and Winemak, or a majority of you, to transfer and make over to the United States the privilege of making salt for ever at the salt lick on the Saline river, and also a tract of land four miles square, including the salt lick aforesaid. Done at Vincennes, the 17th day of September, 1802."

This was signed, or marked, by several chiefs: Wonongaseah, (or Five Metals), Ma-Gaa-Goh, Wake-Nah, (or Left Hand), Kee-Sas, (or Sun), signed as Pottawatamy Chiefs. Ma-Mi-La-Chich, (or Ground Hog) and Ma-Top-Sa-Ni-Ah, (or Sam) signed as Eel River Chiefs. Nontoir, Grosble and Troisfesses signed as Piankishaw Chiefs. Fusee, Young Labossiers and Se-Con-Quan-Ing-Guah signed as Wea Chiefs. Baptiste DuCoigne signed as the Kaskaskia Chief, and Pa-Ke-Ka-Nakand Pos-Se-Lan-Con-Guah signed as Kickapoo Chiefs.

United States Government agents and Kaskaskia Indians met in August, 1803, to negotiate treaties. Jean Baptiste appeared on this treaty, again signed by his mark. In this treaty three separate square mile tracts are given to the United States to provide land for the "establishment of houses of entertainment for the accommodation of travelers." These inns were to be located on the road leading from Vincennes to Kaskaskia and Vincennes to Clarksville.

By February 27, 1803, Thomas Jefferson considered the Kaskaskia tribe extinct. He wrote a letter to William Henry Harrison about plans for the town

Jeffersonville and discussed Indian matters in Indiana and Illinois country. Note the suggestion of an "undercover" agent to be sent to Chief Ducoigne's village.

"--the Caskias (Kaskaskias) being extinct, we are entitled to their country by our paramount sovereignty. The Peorias we understand have all been driven off from their country, and we might claim it in the same way; but as we understand that there is one chief remaining, who would, as the survivor of the tribe, sell the right, it will be better to give him such terms as will make him easy for life, and take a conveyance from him. The Kaskaskias being reduced to a few families, I presume we may purchase their whole country for what would place every individual of them at his ease, and be a small price to us; say by laying off for each family, wherever they would chose it, as much rich land as they could cultivate, adjacent to each other, inclosing the whole in a single fence, and giving them such an annuity in money or goods for ever as would place them in happiness; and we might take them also under the protection of the United States. Thus possessed of the rights of these three tribes we should proceed to the settling their boundaries with the Poutawatamies and Kickapoos; claiming all doubtful territory but paying them a price for the relinquishment of their concurrent claims, and even prevailing on them if possible to cede at a price such of their own unquestioned territory as would give us a convenient Northern boundary. Before broaching this, and while we are bargaining with the Kickapoos, the minds of the Poutawatamies and Kickapoos, should be soothed and conciliated by liberalities and sincere assurances of friendship. Perhaps sending a well qualified character to stay some time in Decaigne's village as if on other business, and to sound him and introduce the subject by degrees to his mind and that of the other heads of families, inculcating in the way of conversation all those considerations which prove the advantages they would receive by a cession on these terms, the object might be more easily and effectually obtained than by abruptly

proposing it to them at a formal treaty. Of the means however of obtaining what we wish you will be the best judge; and I have given you this view of the system which we suppose will best promote the interests of the Indians and of ourselves, and finally consolidate our whole country into one nation only, that you may be enabled the better to adapt your means of the object--"

Henry Dearborn, who was the Secretary of War, received this letter from William Henry Harrison, dated Vincennes, March 3, 1803.

"The assertion of Wells in his letter to you of the 7th Dec. that for upwards of 20 years which he had known the Indians in this Quarter nothing of importance had ever been transacted by the Piankeshaws and Kaskaskias without the consent of the Miamis is a notorious falsehood. A treaty was made at this place in the year 1792 by Genl. Putnam with the Piankeshaws and Weas and peace established between those Tribes and the United States - the Miamis were not parties to his treaty and continued their hostilities against us until they were compelled to sue for peace in the year 1795. Mr. Wells was present at Putnam's Treaty and I believe was employed as an interpreter.

"Although the language customs and manners of the Kaskaskias make it sufficiently certain that they derive their origin from the same source as the Miamis the connection had been dissolved even before the French had penetrated from Canada to the Mississippi. At that time a confederacy of five tribes existed in the Illinois Country composed of the Tribes called the Peorias, Kaskaskias, Mitchgams, Cahokias, and Tamaroes. There are persons now alive who remember when these confederates could bring into the field upwards of 2000 warriors. A long and unsuccessful war with the Sacs (In which they received no assistance from the Miamis) has reduced them to the contemptible band which follows Ducoign, and a remnant of Peorias who procure a miserable subsistence by begging and stealing from the inhabitants of St. Genevieve, and since these wretched

beings have been proscribed by these very Potawatomes who according to Mr. Wells have been and still are so closely united with the Miamis with which they are said to form one nation. The fear of extirpation by the Potawatomes was one of the principal inducements with the Kaskaskias to commit themselves entirely to the protection of the United States.

"The Kaskaskia Tribe never lifted the Tomakawk against the United States. The Miamis during the whole war with the Northwestern Indians were amongst the most active of their enemies and the most difficult to bring to a final accommodation.

"The Piankeshaws altho they gave assistance to the other Tribes in the commencement of the war, seceded from the Confederacy and made peace with us three years before the Miamis.

"If then the Piankeshaws and Kaskaskias were competent to the important concerns of making peace and war without the consent of the Miamis, they must be equally so to sell land. Which is acknowledged by them and which is no longer useful to them. The Treaty of Greenville contains nothing to authorize the belief that these two tribes were considered at that time dependent upon the Miamis. None of their Chiefs were present. They did not think it necessary to go as one of them had never been at war with the United States and the other had made peace three years before. But it was considered just that they should participate in the bounty of the United States for that purpose their names were introduced into the Treaty and the Weas (not the Miamis) their nearest neighbors were requested to sign for them....(signed) Your servant, William Henry Harrison."

On August 13, 1803, Jean Baptiste again signed a treaty at Vincennes. His son, Louise Decoucigne, signs in his own handwriting, which was a better "hand" than some of the white signers. Article three of this treaty reads as follows:

"The annuity heretofore given by the United States to the said tribe shall

be increased to one thousand dollars, which is to be paid to them either in money, merchandize, provisions or domestic animals, at the option of the said tribe; and when the said annuity or any part thereof is paid in merchandize, it is to be delivered to them either at Vincennes, Fort Massac or Kaskaskia, and the first cost of the goods in the seaport where they may be procured is alone to be charged to the said tribe free from the cost of transportation, or any other contingent expense. Whenever the said tribe may choose to receive money, provisions or domestic animals for the whole or in part of the said annuity, the same shall be delivered at the town of Kaskaskia. The United States will also cause to be built a house suitable for the accommodations of the chief of the said tribe, and will enclose for their use a field not exceeding one hundred acres with a good and sufficient fence. And whereas, the greater part of the said tribe have been baptised and received into the Catholic church to which they are much attached, the United States will give annually for seven years one hundred dollars towards the support of a priest of that religion, who will engage to perform for the said tribe the duties of his office and also to instruct as many of their children as possible in the rudiments of literature. And the United States will further give the sum of three hundred dollars to assist the said tribe in the erection of a church. The stipulations made in this and the preceding article, together with the sum of five hundred and eighty dollars, which is now paid or assured to be paid for the said tribe for the purpose of procuring some necessary articles and to relieve them from debts which they have heretofore contracted, is considered as a full and ample compensation for the relinquishment made to the United States in the first article."

In 1804, Jean Baptiste requested horses and fences according to the treaty. He wanted the remaining Indians to begin farming, raising animals and to become self-supporting.

The Kaskaskias were mentioned in fifteen treaties. Two reserves were established, a 350 acre one which took in the pecan grove and the Indian cabins, the other, a 640 acre reserve in Sand Ridge Township.

By the year 1804, President Thomas Jefferson had clearly make known how he wished Jean Baptiste's affairs handled as evidenced by a letter to William Henry Harrison from Henry Dearborn, dated June 27:

"Your excellency's letter of the 24th untimo, has been duly received and considered. It is the opinion of the President of the United States, that every reasonable accommodation ought to be afforded the old Kaskaskias chief. (Ducoigne was 54 years old.) You will, therefore, please to satisfy every reasonable request he may make on the score of living; he certainly is entitled to attention, and ought to be enabled to live decently, and in a due degree of independence. You please to draw on this Department, for such sums as may be necessary for furnishing him with suitable supplies for his family use, from time to time. Directions will be given, for having the boundry line ascertained, run and marked as soon as possible. All adjustments with these nations, whose claims may interfere, with the Kaskaskias' boundary as pretreaty, will rest with your Excellency. You will take such measures, and make such pecuniary advances to individual chiefs or others, as their respective cases require. It may not be improper to procure from the Sacs, such cessions on both sides of the Illinois, as may entitle them to an annual compensation of five or six hundred dollars; they ought to relinquish all pretensions to any land on the southern side of the Illinois, and a considerable tract on the other side; and if any of the principal chiefs of the other nations shall discover an indication to follow the example of the old Kaskaskia's chief they ought to be encouraged more especially the Piankeshaws, whose lands divide the Vincennes territory, in the Wabash, from the cessions of the Kaskaskias. It would also be desirable to obtain the tract between the southern line of the

Vincennes territory and the Ohio. You will, of course, embrace every favorable opportunity for obtaining cessions of such parts of the above mentioned tract as may occur by a fair and satisfactory bargain. It is suggested by the President of the United States, for your consideration and opinion, whether it would not be expedient to give certain annuities, to each actual family, during the existence of said family, even if they aggregate to a nation, should be increased 15 or 20 per cent. For instance, we give to the Piankeshaws five hundred dollars per annum; suppose they have fifty families, we agree to give the nation twelve dollars for each family annually and when a family becomes extinct, the annuity to cease, or if, when its members decrease, the annuity to decrease in proportion."

Shortly before this letter was written Louis Jefferson Ducoigne and his wife Theresa became parents of a daughter, Helene, born on June 6, 1804 and baptised four days later. The Godparents were Joseph Derousse and Artheuse Danis.

Again in 1804, Harrison expands on the wants and needs of Jean Baptiste and the remaining Kaskaskia Indians.

"It is his, Ducoigne's, wish that a part of the additional annuity should be laid out in the purchase of groceries, and a few articles of household furniture for himself - and the rest applied to the purchase of horses, provisions, and such other articles as would be necessary to fix his tribe comfortably in the new mode of life, which they are about to adopt. The old annuity furnished as many European goods as they wanted; much the greater part of what they did receive they were accustomed to sell for ardent spirits, and if 5,000 dollars worth of these goods were given them instead of 500 dollars they would not be the better for it. Ducoigne himself is a decent, sensible, gentlemanly man, by no means addicted to drink, and possessing a very strong inclination to live like a white man; indeed he has done so, as far as his means would allow. The prospect of being enabled to live comfortably, was the great motive for him, for selling his lands, and the

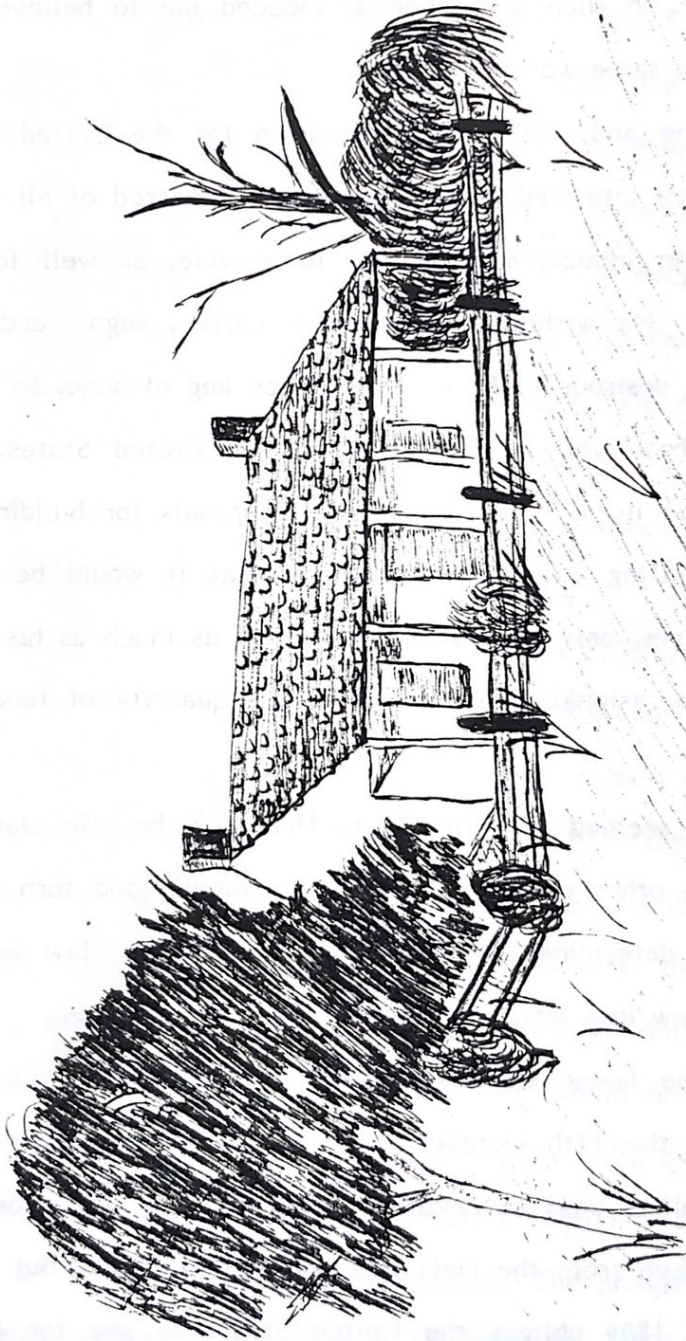
greater part of the additional annuity could not be better applied than to this object. I am indeed extremely desirous of seeing him so well situated, as to attract the notice of the chiefs of the other tribes, many of whom may probably follow his example, if they see that his situation has been bettered by our means; I was asked this very day, by another, if I was not about to build a handsome house for Ducoigne, in such a manner as induced me to believe that he wished for something in the same way for himself.

"Ducoigne's long and well-proved friendship for the United States, of which the President is well informed, has gained him the hatred of all the other chiefs, and ought to be an inducement with us to provide, as well for his happiness, as for his safety. He wishes to have some coffee, sugar, and chocolate, sent to him, and is also desirous to have a ten gallon keg of wine, to show as he says, the other Indians how well he is treated by the United States, and how much like a gentleman he lives. I have published proposals for building his house and fence. Upon consulting with him we agreed that it would be better to fence in a field of 15 acres, only at first, which is full as much as his tribe will cultivate, and add to occasionally so as to give the quantity of fencing promised in the treaty."

While Harrison seemed sympathetic to Ducoigne, he also planned to use him as bait to convince other chiefs to follow his example and turn over their lands. In 1805, Harrison determined the need for a protective law for the Kaskaskia and explained his view in a letter to Dearborn on November 29.

"Sir, I have the honor to acknowledge the receipt of your favours of the 2nd September and the 11th October. In the former you observe that the sum of seventy eight dollars paid to Abraham Brinker for a horse stolen by the Delawares was to be taken from the Delaware annuity for 1806. But the treaty made with that Tribe in 1804 obliges the United States to pay for those horses. I

House of Jean Baptiste Ducoigne



This is the stone house east of the convent site in old Kaskaskia. It was built for Jean Baptiste Ducoigne according to the treaty of August 13, 1803. It was later occupied by his son, Louis Jefferson Ducoigne.

have sent for the Piankeshaw chiefs to negotiate for the tract of land between the Wabash and the Kaskaskias purchase - two or three of them are near me but one of them whose presence I think necessary, is on the Mississippi and it will take some time to get him here. It appears to me to be incumbent on the United States to pass a law to protect the Kaskaskia Tribe from the impositions which are constantly practiced upon them by white people. Designing persons are in the habit of getting them in debt and then threatening them with a suit unless they prevail upon me to assume payment. I have in several instances been obliged to become responsible for Ducoign to save him from a suit when I was by no means certain of the justice of the demand. I have this day drawn upon you in favor of Geo. Wallace Junior & Co. for \$298.31, a part of this account is for articles furnished the deputies for the Wea, Potawatimi and Delaware Tribes who went with me to St. Louis. I have enclosed their several accounts that the amount of them may be deducted from the annuity of their Tribes should you think it proper. I have the Honor to be, with perfect Respect, your humble servant."

In April of 1807 Nathaniel Pope wrote a letter to William Henry Harrison which told of continuing problems with the Kickapoos and of Jean Baptiste's request of payment for the Kaskaskias portion of the Wabash saline.

"Sir, Ducoigne, Chief of the Kaskaskia Indians, has complained to me of certain injuries done him and his nation by Kickapoos, viz: the stealing of thirty horses, the hunting on the lands of the Kaskaskia Indians, the death of Gabriel, the brother-in-law to Ducoigne. As all this was while you had the direction of these tribes of Indians, I have declined saying anything on the subject until I could consult you.

"You will do me a favor by explaining to me the extent of the promises made to these Indians by you, and how far the United States are in honor bound

to redress injuries done to those Indians who are immediately under their protection, as well as what you have done, if anything, to redress those injuries.

"Ducoigne requests me to remind you of a promise made some years since, when you obtained the Wabash saline, viz: that as it was then uncertain to whom that lick belonged, you would engage that the United States would liberally recompense that nation to which it would eventually appear that it of right appertained. He says that it is well ascertained that a part of that Saline belonged to the Kaskaskia tribe, and the other part, if I am not mistaken, to the Piankinshaws. He wishes to know whether you have taken any trouble to investigate the respective claims to that place, and, if you have satisfied your own mind, what steps you have taken toward the fulfillment of your engagement to the Indians.

"With high consideration, I am, sir, your obedient servant, Nat. Pope
(To) His Excellency, William Henry Harrison, Vincennes, Indiana, Territory."

These salt licks and salt springs, such as the Saline lick, which the government had obtained through treaties, had been used by the Indians for 100 years before the white man came. These sources of salt did not turn out to be the profitable bonanza the government had envisioned. Eventually the state sold them, with the money going to build roads and the Alton penitentiary.

Michael Jones, registrar of the land office at Kaskaskia, wrote the following letter to Harrison on May 4, 1807. The Gabriel mentioned was Chief Ducoigne's brother-in-law.

"Sir, On the 29th ultimo, Gabriel, one of the Kaska. Indians was found dead on the Massac road about seven miles from this place. He was scalpt, his scull cut in pieces with three strokes of the tomahawk, two bullet holes thro' his body, one entered the breast, the other the left side, his left arm broke by the stroke of the ball - his rifle, accoutrements, blanket cloth, saddle and bridle were carried off. The saddle was found by a party of Kaska. Indians who, the day after the

murder was committed pursued the trail of a party of eight Indians in a direction towards the Kickapoo Towns. Two old blankets, an old blue Cappeau and a Jole of bacon were left by the perpetrators with the dead body. Also an Indian war sign was found on the body. Ducoigne believes it to have been done by the Kickapoos or Potawatomes. A few days before this event happened, the horse of Mr. Doza on which he was riding was shot thro' the neck a little after dark, on the road leading to Prairie Durocher about two miles from this village; by the aid of a flash of lightning Doza discovered two men whom he took to be Indians. A horse belonging to a Mr. Patten was also shot thro the neck and killed by an Indian in the woods near the farm of Mr. Patten, at no great distance from the place where the murder was perpetrated. The bell on the horse which Mr. Patten's negro found the preceding morning was carried off; the negro saw an Indian in pursuit of the horse a short time before the horse was shot.

"Ducoigne as well as all his people are in a great dread at present. His situation is certainly a very unpleasant and unsafe one. Some strange Indians are said to be skulking about this place. The Kaskaskias have all come to the village and dare not venture out unless they are permitted to fire on the Indians whom they may meet in the woods. I have advised them to act only on the defensive for the present; to which he replied in a sarcastic way "Yes, when I meet an Indian I must stand until he shoots me down, and then make a defence, and thus lose my life and the lives of my people. I have had ample protection promised to me by the United States and yet the officers do not interest themselves in my behalf. No escort can be obtained to bring in my dead people and they even doubt their authority to rescue me from an attack, under these circumstances I ought at least to be placed on a footing with my enemies."

"I stated to you in my former letter that some of our officers entertain erroneous opinions as to the protection they are authorized to give the Kaska.

Indians in certain cases and suggested the propriety of giving instructions to the officers on this subject. I am Dear Sir your friend and humble servt.
Mich. Jones"

Chief Ducoigne's sarcastic remark was certainly justified. The Kaskaskia's had promised to be peaceful and in keeping this vow literally signed their own death warrant.

Harrison then wrote to Colonel Pierre Menard who was Commanding Officer of the militia in Randolph County.

"Vincennes 18, May 1807, Sir: The United States having guaranteed to the Kaskaskias Tribe of Indians a protection against every Indian tribe or Foreign power equal to what is enjoyed by their own citizens and as it appears that there is a design formed by some of the neighboring tribes to cut them off, it becomes necessary that measures should be immediately taken to prevent a catastrophe so horrible in itself - and which would justly subject our government to the reproach of having violated its most solemn engagements.

"You are therefore hereby directed to take immediate measures to have the militia of the Town of Kaskaskias and its vicinity in readiness to repel any attack that may be made upon them and in order that your protection should be as effectual as possible I have directed the Chief (Ducoigne) to put himself and his tribe under your orders and not to suffer them to leave the town without your permission - this permission should not be given unless you think it proper to employ them as scouts until it is ascertained that they can go out in safety. I have requested Michael Jones Esq. to supply them with provisions and ammunition and with this gentleman to whom I have hitherto entrusted the management of the Indian business in the Illinois country you will please to consult on the measures to be adopted to carry the Orders contained in this letter into effect. It will be necessary that every party of Indians who may come into your vicinity

should be watched and that they should be informed of the directions you have received to protect the Kaskaskians and this I hope will be sufficient to prevent their attempting to do any farther mischief. I have sent a message to the Chiefs of the Illinois Kickapoos through the Chief of that Nation who resides on the Vermillion and a duplicate of the same to Mr. Jones who will convey it to them by some intelligent person who understands their language. You will please to communicate to me as soon as possible any information you may possess relative to the late murder of the Kaskaskian Indian which will lead to a discovery of the perpetrators and whether it proceeded from an accidental encounter or a determination upon the part of the Tribe to which they belonged to make war upon the Kaskaskians.

"I am most respectfully your humble servt. W. H. H."

The murder of his people by the Kickapoos enraged Jean Baptiste. He had promised his "Great White Father" to keep peace and look to government for protection but the slaughter continued. He appealed once again and Harrison wrote to the Secretary of War on July 11, 1807.

"Sir: About five weeks ago I was informed that a Kaskaskias Indian had been killed and scalped a few miles from the town of Kaskaskias and that the murder was supposed to have been perpetrated by the Kickapoos. I received also at the same time from the chief Ducoigne a demand that the perpetrator should be sought after and brought to punishment. A few days after a party of Kickapoos who were in the neighborhood of St. Louis waited on Genl. Wm. Clark (Missouri Governor) acknowledged that the murder had been committed by some of their tribe and requested Genl. Clark's interference to make up the matter with the Kaskaskias declaring at the same time that the Tribe disavowed any participation in the murder or any wish to do injury to the Kaskaskias. Not having then heard of this conciliatory disposition on the part of the Kickapoos

and believing from the circumstances which attended the murder that they intended further mischief I immediately dispatched a strong speech to the chiefs demanding retribution for the past and satisfactory assurance of a disposition to maintain peace in the future. Their answer was sufficiently conciliatory excepting they made no mention of any intention to give up the murderer. They employed however the Shawanes and Delaware who resided on the west side of the Mississippi to go to the Kaskaskias with the property which had been taken from the murdered Indian and endeavor to settle the affair with Ducoign in the Indian way by presents and wampum.

"Ducoigne would not agree to their proposals but referred them to me. He has however in the speeches he has sent me insisted in the strongest terms that the murderer should be delivered up and punished and declares that nothing less than his being hanged will satisfy him. The Kickapoos will however certainly not deliver up murderers be the consequences what they may. It is with the utmost reluctance that these surrenders are made when white people are killed but I am persuaded that no consideration on earth could induce them to do it in the case of a murdered Indian it is so contrary to their ideas of propriety and to the universal practice of all the tribes on the Continent. As Ducoign however insists upon it and the right to a protection as effectual as that which is enjoyed by our own citizens as guaranteed to him by their treaty the attempt to get the murderer must be made. But as his persisting in having him punished by our laws will draw down upon him the jealousy and hatred of all the other Indians I shall endeavour to persuade him to submit to the mediation of the neighboring Tribes and abide their award which being made under my superintendence and influence will be as favourable to him and his Tribe as any that has been made in similar circumstances..."

Enclosed with Harrison's letter was a letter for the Kickappoo Chiefs, dated

May 19th, 1807, Har. Pa. 202, 203.

"William Henry Harrison Governor of the Indiana Territory and Superintendent of Indian Affairs to his children the Chiefs and head men of the Kickapoos Tribe (of Illinois)

"My children:

"Why does it happen that I am so often obliged to address you in the language of complaint?

"Will your young men never listen to the advice of their father? My Children you cannot be ignorant that the 17 fires of America have taken the Kaskaskians Tribe under their Wings.

"You know this and yet you suffered your young men to shed their blood and scatter it in your father's face.

"My children, the great Chief and the Council of the 17 fires have said to the Kaskaskian Tribe: 'My Children, your voice has been heard by your father. He will take you in his bosom and let no man hurt you'.

"My Children, your father does not lie - He will not suffer you to kill the Kaskaskians when they do you no injury.

"My Children. Let me know by the return of the bearer who it was that covered your father's road with blood.

"My children. I want to see some of you here to speak to you on the subject of the Kaskaskians.

"My Children. The blood that was shed on your fathers road must be covered up.

"From your Father, Wm. H. Harrison"

The 17 fires of America" were the seventeen American colonies. The decision to finally enforce the promised protection for the Kaskaskia was a classic case of "too little, too late." By 1809, the once prolific tribe was reduced to about 60 people, of which 15 were men. Most of the remaining Kaskaskias preferred

the Sand Ridge area and built lodges near the Kinkaid River crossing.

Chief Jean Baptiste Ducoigne died in 1811 and was buried August 6 at Kaskaskia by the church in the presence of the militia under arms. Also present at the burial were Louis and Baptiste, sons of the deceased and Joseph Longvale.

In future years the mighty Mississippi began to create a new channel and in 1891 it cut through a narrow neck of land which separated it from Kaskaskia. Eventually the village site was washed away. In 1891, the Illinois legislature appropriated \$50,000 to remove the old cemetery to a point on the bluffs. Graves were removed by request. No trace of a removal request was found for Jean Baptiste Ducoigne so it is assumed his body was not moved. The mighty river which had flowed near him so much of his life finally claimed him as her own.

After Chief Ducoigne's death, Ninian Edwards wrote William Eustis, Secretary of War, on October, 29, 1811, about the priest furnished the Kaskaskias.

"Sir, I have the honor to inclose you a receipt from the Kaskaskia tribe of Indians, including all the payments that have been made them for their annuities since I have had the honor to administer the government.

"I have, also, the honor to inclose you a receipt from the priest who was, according to treaty, employed to preach to the Kaskaskia Indians, including all the payments that have been made to him by me. The first year's annuity to him, I paid on one hundred dollars which were sent me by Governor Harrison and the second payment was made out of the proceeds of a draft of one hundred dollars, which I had the honor to draw on you for. I am not enabled to ascertain whether or not he is entitled to another year's annuity, because I cannot ascertain how many he has received.

"Not having sent forward the receipts last year, because I thought it possible I might receive some instructions on the subject, I have thought it advisable to send them now in their present form."

In response to a letter from Eustis, Edwards takes the responsibility of deter-

mining the annuity for the Kaskaskia tribe. This letter was written May 20, 1812.

"Sir: Some time last month I had the honor to receive your letter of the 10th of October last, requesting me to forward to the War Department a statement of the articles which the Indians under my superintendence wished to receive as their annuity for the present year.

"Although I supposed the letter had reached me too late to answer the intended purpose, I immediately dispatched a letter to the Kaskaskia tribe, but could receive no answer in consequence of the absence of the chief who had gone to the Delaware villages in Louisiana. They will however be content with the same articles they received last year. Hitherto no annuities have been sent to me for any other tribe, and really great confusion exists in our Indian department in this country. All except a small band of the Kickapoos reside in this Territory, and also a very large portion of the Pottawattamies, as you will perceive by the notes I have forwarded by the last mail. I am, ex-officio, Superintendent of Indian Affairs in this Territory, and I am destitute of that control and influence which the payment of annuities always produces, and the Indians themselves are distracted by the confusion of having a Father here and another at Vincennes. I beg leave to suggest that it would, in my opinion, be best to combine the whole business in the hands of Gov. Harrison or myself exclusively.

"The annuities can be very conveniently sent to the Indians from this quarter, and I dare say they would prefer receiving them here.

"Gen. Clark can give you every necessary information on the subject, etc.

"Ninian Edwards

"To Hon. William Eustis, Secretary of War.

"P. S. I have, as yet, heard nothing from the companies of rangers that you informed me were ordered on. The appearance of hostilities continue to increase. Some of our people have killed, as I am informed, about five Indians. The particu-

lars I have not yet learned. I have removed all the Indians from this quarter who had no right to reside here; and, to protect the Kaskaskia tribe, I have been obliged to call them in, and am now furnishing them rations at the public expense. This measure is absolutely necessary for our safety, as well as theirs."

James Monroe, from the Department of War, requested Governor Ninian Edwards to provide for the Kaskaskia in a November 23, 1814 letter.

"Sir: I have had the honor to peruse your letter of the 18th October last, on the subject of supplies for the Kaskaskia Indians. I have to request your Excellency will supply these Indians with money and clothing to the amount of their annuity, if in your power to procure them in the Illinois Territory - for the payment of which your bills on this department will be duly honored.

Jean Baptiste was to receive two silver peace medals, but both he and President George Washington died before the presentation. The medals were finally given to his son, Louis Jefferson, on July 17, 1817, when he was appointed chief of the Kaskaskias. The original date was May 7, 1793. The document read as follows:

"Given under my hand and seal of the United States this seventh day of May in the year of our Lord, One Thousand and Seven Hundred and Ninety Three and of the Independence of the United States of America the seventeenth.

G. Washington, By the President, Th. Jefferson"

(Endorsed on the back as follows:)

Illinois Territory

Whereas Baptiste Ducoigne, Chief of the Kaskaskia tribe is dead leaving Louis Jefferson Ducoigne his son and heir, I Ninian Edwards, Governor of the Illinois Territory and Superintendent of Indian affairs within the same - having great confidence in the friendship and integrity of the said Louis Jefferson Ducoigne do hereby constitute and appoint him great and principal chief of the Kaskaskia tribe foresaid, as a testimony of which I have this day delivered to

the said Louis Jefferson Ducoigne the medals appropriated to the great and principal chief aforesaid. Given under my hand the 7 July 1817.

"Ninian Edwards"

The medals were accompanied by a parchment document stating in great detail that the Kaskaskia Indians were under the protection of the United States. These medals are at the Chicago Historical Society.

Louis Jefferson was considered the chief of the Kaskaskia before the presentation of the medals, when an act was passed prohibiting trading with the Indians in an attempt to keep alcohol away from them, as Chief Ducoigne had requested years before.

"Whereas it has been represented by the Executive of this Territory and the chief of the tribe of the Kaskaskia Indians, that the vending of ardent spirits and other intoxicating liquors, to the Indians of the said tribe is productive of great evils to the community and of serious Injury to the said Tribe, and that to tolerate the purchase of arms, clothing, horses, and other articles necessary for their use and comfort would tend to encourage intemperance and wretchedness, to which these unfortunate beings are hastening for remedy whereof.

Sec. 1. Be it enacted by the Legislative Council & house of Representatives & it is hereby enacted by the authority of the same, That if any trader or other person whosoever residing, or coming into, or passing through the said Territory shall presume to furnish, vend, or sell or shall procure to be vended or sold upon any account whatever to any Indian or Indians being within this Territory or waters adjoining to the same, any Rum, brandy, whiskey or other intoxicating liquor, he, she or they so offending, shall on conviction of the same, by presentment or Indictment, forfeit and pay for every such offence, any sum not exceeding twenty Dollars, nor less than five. One half to the use of the Territory and the other to the informer -

Sec. 2. Be it further enacted, that if any person or persons, shall purchase

or receive of any Indian in the way of Barter or trade, a Gun or other article commonly used in hunting, or any instrument of Husbandry or cooking utensil, or clothing or horse shall forfeit & pay any sum not exceeding fifty Dollars nor less than ten to the use of the Territory to be recovered as is directed in the former section, one half to the use of the Territory and the other to the informer - Provided that nothing therein contained shall be so construed as to restrain any person from trading with Lewis Decoigne the chief of the Kaskaskia Indians for any article that he may deem necessary in behalf of said tribe nor so as to impair or weaken the powers and authority that now are or at any time hereafter may be vested in the Governor, or other person, as superintendant or agent of Indian affairs, or commissioner plenipotentiary for Treating with Indians, within this Territory. This act to be in full force from and after the first day of January next.

"Geo. Fisher

"Speaker of the House of Representatives

"Pierre Menard

"President of the Council"

Not all persons had held a high regard for Chief Ducoigne. M. Austin gave his impression of the Kaskaskia:

"The Aborigines of the Country from which the Town and River of Kaskaskia took their name, were formerly a numerous people, but who now do not consist of more than 8 or 10 men at most. The wars they were engaged in with the Shakia and Fox Indians who revenged the death of the Famous Chief Pontiac treacherously killed by an Illinois Indian in one of the Illinois Villages, together with their debauched manner of living, have in a manner annihilated a Nation which at the first Settlement of the French consisted of about 3000 fighting men so that the whole Nation at that time must have consisted of about 12,000 souls. The neighbouring Tribes who called themselves Tamaroiacas, Mitchigam-

ias, and Kahokias, are all extinct, or at least if they are living they have joined other Nations, and the Piorias, the remaining Tribe of those Indians who were called by the general name of the Illinois Indians, now live on the Spanish side of the Mississippi, and do not consist of more than 40 men. They are as equally lazy and debauched as the neighboring tribes, and will also with them soon be extinct. The Chief or as he is called the King of the Kaskaskia Indians (Jean Baptiste) is a man of about 45 or 50 years of age, is said to be a man of good understanding, his dress is much like the French and he would pass for a Frenchman with strangers. Baptiste Ducoigne I am told receives from Government 500 dollars per annum which is given to the Kaskaskian Nation, but Ducoigne takes good care that the few Indians yet remaining do not receive a shilling, so that Government pays 500 dollars for nothing, and worse than nothing, the money only answers to make an Indian chief drunk if he is so minded every day in the year. Was Government well informed of the reduced state of the Kaskaskia Indians, I think this money would be withheld, for it answers no good what ever. Was the like sum expended in extending a post from the Falls of the Ohio to Post St. Vincennes, and from Vincennes to Kaskaskia, by which means the people would have an opportunity of hearing from the Government and the Government from them, such an establishment would be productive of much good."

It is evident that M. Austin did not know that Chief Ducoigne had continually appealed to the authorities to keep liquor away from his people, plus Austin wanted the money which was supporting the Kaskaskias for projects of his own.

Judge George Turner also wrote of Chief Ducoigne in a quite derogatory manner. He called him a "pretended Chief", "full of cunning and deceit, spoke both English and French and of a plausible address." Turner continued: "When Mr. Jefferson was secretary of state, Ducoin came to Philadelphia, then the seat of the federal government, accompanied by his son, Jean Baptiste. There he told the secretary that his son had been christened after him, by the name

of Jefferson;--a story trumped up, doubtless, for the purpose of currying favor and augmenting the chances of presents for himself and son also. Ducoin professed the Romish faith.

"After this the writer proceeded to Kaskaskia, near to which Ducoin resided; and, calling on him at his house, Ducoin began to praise his son Jefferson (for so he continued to call him) as an apt scholar, who had attained the art of writing a good hand: and upon this, he directed the lad to bring his copy-book for our inspection. At the bottom of every page, as is customary with school boys, was written the real name of the writer, (to wit) Jean Baptiste Ducoin. Of this, however, the father was not aware; for he could neither read nor write. The narrator now asked the old man why he imposed on Mr. Jefferson and ourself the son under a false name. 'Here,' continued he, 'is your boy's real name on every page, in his own hand-writing.' Ducoin--whose impudence never failed him--first affected surprise; and then, appearing to collect himself, exclaimed, 'The boy's a fool--he does not know his own name.'"

Thomas Jefferson, himself, had written "my namesake Jefferson" in the letter of June 21, 1796 and invited Louis Jefferson to visit him at Monticello. Judge Turner did not seem to favor Catholicism, either. His opinions were quite emphatic and sweeping. He called the use of such wording as "Great Man" by the Indians, when addressing a notable person, as "complimentary begging."

Upon reviewing what has been learned about Jean Baptiste Ducoigne, one has a favorable profile of this man who was caught between two nationalities, French and Indian. Torn as he was between the desire to live like the white man that his French blood wanted, yet tied to the life of an Indian, he must have suffered much discontent. He had visited President Washington in Philadelphia, Jefferson at his home, served Lafayette in Virginia in 1781 and George Rogers Clark in 1778. William Henry Harrison described Ducoigne as "a decent, sensible, gentlemanly man, by no means addicted to drink." One can only conclude

that Ducoigne was more French than Indian, he was fiercely patriotic, well traveled, born and died a faithful member of the Catholic Church. He was a believer in education for the young, and a credit to the United States, which he served so well in the Revolutionary War.

In September of 1818, a meeting at Edwardsville, Illinois, brought forth still another treaty. Principal chiefs and warriors of the Peoria, Kaskaskia, Mitchigamia, Cahokia and Tamarois were present. In this treaty the Peorias ceded their land to the United States. Kaskaskias who signed were Louis Jefferson Decouagne, Wawpamahwhawaw or White Wolf, Awrawmpingeaw or Whale, and Keenawassaw or Little Chief. Louis Jefferson signed at least nine treaties. Eight years later, in 1826, 15 men, 6 children and 10 women were at the Sand Ridge reservation. In 1832, eight of the Kaskaskia men went to fight in the Blackhawk War.

Louis Jefferson had a daughter, Helene, who was mentioned when Antoine Toulouse signed a note August 21, 1832, promising to deliver in the month of November to Raphael Widen thirty bushels of corn that was owed Helene Decoigne. The note was witnessed by Chs. Choteau. Helene apparently did not leave Illinois with the Kaskaskias, for on October 27, 1832, the few surviving members of the tribe signed another treaty. In this one they "do forever cede and release to the United States the lands granted to them forever by the first section of the Vincennes treaty of 13th August, 1803, reserving however to Ellen Decoigne the daughter of their late Chief, who had married a white man, the tract of land of about three hundred and fifty acres near the town of Kaskaskia, which was secured to said tribe by the act of Congress of 3rd March 1793."

The "late" chief was Louis Jefferson, as the only Kaskaskia signers were Little Chief, Round Flyer, White and Mans Track. The Kaskaskias were to join the Peorias on lands west of the state of Missouri. This treaty is referred to as the Treaty of Castor Hill. There has been some controversy over the name

Ellen for the late chief's daughter. According to her baptismal record the name is Helene. The name Helene pronounced in the French manner sounds much like Ellen and was probably written as it sounded.

East of the old convent site in Kaskaskia stood an old stone house where Louis Jefferson lived for many years. At his death, sometime before October of 1830, he was buried in the Catholic cemetery. Raphael Widen, a clerk for the Menard and Valle firm lived and died in this house after Louis Jefferson. Years later the burial ground of both Jean Baptiste and his son Louis Jefferson was claimed by the Mississippi, also the house site of Louis Jefferson.

In the Office of Indian Affairs, U. S. Department of the Interior, there is a speech written by Thomas Quadisca, a chief of the Kaskaskias, sent to the Sub Indian Agent, dated October 7, 1830, stating:

"My friend, you know that we have two pieces of land, one our Chief Lewis Dequoin lived on which he reserved for him and his family to reside on. The other tract was for the balance of the Kaskaskians, but we now wish, my father, as Dequoin is dead & has left but five in his family that both of the tracts of land should be put together for the use of all our little Nation."

It is not known if there were any grandsons of the Chief to carry on the name of Ducoigne. Anyone who descended from him could be very proud of such a heritage. The name does appear in one cemetery about eight miles from the site of the old Du Quoin settlement. The name could easily appear in many forms since these twenty-seven variations of the spelling were found: Da Coigne, Decaigne, Decoicigne, Decoigne, Decoingne, Decoijne, De Conage, Decouagne, Decougne, Decouin, De Couigne, Degoen, Degouan, Deguen, Dequane, Dequine, Dequoin, Dequones, Dequoney, Du Cogne, Du Coign, Ducoign, Ducoigne, Ducoin, Du Quoin, Duquoin, and Le Coigne.

From the records, one can determine that two sons and one daughter were born to Jean Baptiste Ducoigne and his wife, Marie Helene, who was the daughter

of Gabriel Cheamou-renia. There is ample reason to believe there was another son, older than those found in records. Jefferson's letter of June 21, 1796, speaks of his name sake now being a strong, young man, a babe at his mother's breast 15 years ago. That would place the viewing of the babe in 1781. Since Joseph Francois was born in 1783 and Jean Baptiste in 1785, it must be an earlier son whose baptismal record was not found, possibly born early in 1781 and named Louis Jefferson. Records have been found for the following:

Joseph Francois, baptized March 21, 1783, born March 19, 1783

Parents: Jean Baptiste de Couagne and Marie Helene (daughter of Gabriel Cheamourenia, Illinois Indian)

Godparents: Don Francois de Cartabona (captain of the 6th Regiment of Louisana and commandant of the Post) and Marie Louis Despines Lenoine, wife of Charles Charleville.

Jean Baptiste Degoen, baptized July 17, 1785, born July 10, 1785.

Parents: Jean Baptiste Degoen, Indian Chief and Helene, Indian

God Parents: Jean Baptiste Dodge and Marie Francoise Braseau

Both sons were given their Godfather's given names as baptismal names.

M. Anne, Buried November 29, 1788, died November 26, 1788, age four months.

Parents: Jean Baptiste de Couagne and Helene Gabrielle

Godfather present: Augustine Langlois

The little girl's first name was possibly Marie, as her mother's name was Marie Helene.

Louis Jefferson Decoigne and his wife Therese were definitely the parents of a daughter.

Helene, baptized June 10, 1804, born June 6, 1804.

Parents: Louis Decoigne and Therese

Godparents: Joseph Derousse and Artheuise Danis

Without a doubt, this is the "Ellen" referred to in the treaty of Castor Hill, dated

October 27, 1832, and other references.

The next baptism is of Therese, about ten months old on October 23, 1804. The parents are Baptiste De Couigne and Francoise, Indian. The Godparents are Louis Charleville and Therese Beauvais.

Apparently Louis Jefferson's wife Therese died and he remarried as this record verifies:

Marie Madeleine, baptized, adult, about 23 years, wife of Louis Degouan, "Chef de la nation Illinois". The Godparents were Michel Danis and Marie Madeleine, wife of Michel Bienvenue.

One entry shows Jean Baptiste Decouin as the Godfather at the baptism of Therese, baptized April 7, 1799. Her parents were Jerome Dany and Pelagie Doza. The Godparents were Jean Baptiste Decouin and Therese Doza.

In order to get a better view of the family of Ducoigne, let us look at some of the Godparents.

For Joseph Francois: The Godmother's husband, Charles Charleville was a captain of the Kaskaskia company which went to Vincennes. The Charleville family appears in Kaskaskia as early as 1737.

For Jean Baptiste Degoen, (son of the Chief): The Godmother, Marie Francoise Braseau carried a name which frequently appeared in the history of Kaskaskia during that era.

For M. Anne: The name of Langlois was found in Kaskaskia as early as 1740.

For Helene: The godfather, Joseph Desrousses, dit St. Pierre, married Marieanne Roy, widow of Antoine Thaumur, marriage contract dated July 30, 1786. The godmother, Artheuise Danis, is from a family found in Kaskaskia as early as 1725, variations of the name were Danis, Dany, Denise, and Danne.

For Therese: The godmother was named Beauvais; variations were Bauvay, Beauvais, Beauvaix, dit St. Jeme or St. Gemme. The Bauvais family is described

as the wealthiest and most important family in Kaskaskia.

For Marie, wife of Louis: The godfather, Michel Danis, brings in the Danis name again. Michel married Elizabeth Bienvenu, February 5, 1782.

For Therese, godchild of Chief Ducoinge, was the daughter of Jerome Dany and Pelagie Doza, whose marriage contract was dated February 4, 1782. The Danis family seemed close to the Ducoigne family. The Doza name appeared as early as 1748 in Kaskaskia.

Thus, by delving a bit into the godparents background, it appears many are from old, respected families.

There are other persons who were possibly related to Jean Baptiste. The records show this entry: "1793; Oct. 30, was baptized, Marie, born of Kalentin, 'Grand Chef des Pians as Poste Vincennes' and of Francoise Decoigne le lundy." This is entry 1053, Kaskaskia church Register, Vol. 2, 1758-1815, page 324, Missouri Historical Society's copy. Pian could be an abbreviation for Pianakeshaw, a tribe situated at the Vincennes post. Lundy means Monday, which might have been the day the baptism was performed.

Another entry, number 1088 on page 336 reads: "1795, April 14, was baptized Genevieve, daughter of Aouenna and Francoise Decoigne, born about three weeks ago. Godparents, Louis Chapelle, who signs and Jule Godin, who does not sign. Pierre Menard's first wife was a Therese Godin. It would appear the mother is the same in these two baptisms. Since she was of child bearing age in 1793, her birth was probably twenty years earlier, about 1773. Jean Baptiste was 23 years old at this time. Supposition is not accepted in genealogy except to provide avenues to research and prove. But it seems odd that Jean Baptiste's first child of Jefferson's letter was born when Jean Baptiste was 31 years of age. Is there not a probability that he took a wife earlier and had offspring. However, this writer cannot prove that point. Neither can I prove the parentage of Francoise Decoigne. But since the name of Decoigne at the Kaskaskia area has previously

only been found in relation to Jean Baptiste, I feel there must be a connection. But this will be left for someone else to prove or disprove.

In March of 1833, the last few remnants of the once proud tribe of Kaskaskia Indians climbed into wagons to be transported west by the United States government. By this time only one old man was classified as a full blooded Indian for throughout the years the tribe had intermingled more and more with the white man, mainly the French. Yet, once they had been "tainted" with Indian blood they were considered as savages.

In 1865, there were 220 Indians at the Kansas reservation. They included Kaskaskia, Peorias, Wea and Piankashaw. Later they were moved again to Oklahoma and were known as the Peoria tribe. Attempts to obtain information from there were futile.

The name of Ducoigne was still surfacing in 1874 when Felix Valle wrote Edmond Menard, stating: "In regard to the Decoigne City out lots containing 383 acres land, a Platt and Memorandum you handed me last October but of which I have no recollection of, and on which you told me you had been paying the taxes on for 20 years or more. So if you are Satisfied and convinced that they are mine, sell them; but I will only give to the purchaser or purchasers a quit claim deed--." Pierre Menard had been appointed sub-agent of Indian Affairs April 2, 1813 and apparently his heir ended up with the land.

There are several questions yet to be answered about Chief Ducoigne and his family.

1. There was a reference that Louis left "five in his family." Can more be found about these five?

2. Since Jean Baptiste's medals were given to Louis Jefferson, how did they end up in the Chicago Historical Society Museum?

3. The Treaty of Castor Hill stated that "Ellen" (or Helene) married a white man. Can a record be found of this marriage? Did she remain in Illinois? Were

there descendants?

4. Ellen received a tract of about three hundred and fifty acres near the town of Kaskaskia. What happened to that land? Who took possession? What did she receive for this land?

5. Lafayette, along with his secretary Levasseur, attended a dinner on Saturday, April 30, 1825, at a tavern kept by Col. Sweet. After the dinner they went to the home of William Morrison, Sr. Esq. where a ball was held. General Lafayette talked to a woman, described by Levasseur as an Indian, French speaking, christened as Mary. She had a letter written by Lafayette to her father and later produced the worn letter. Her father's name was supposedly Panisciowa, or Jean Baptiste Ducoigne. Mary was supposed to have been reared by Pierre Menard. Most researchers have great doubt of this account. It appears to be an exaggeration written for publication in France. A dull rendition of day to day life in the colonies would not gain approval or fame for Levasseur, while a fanciful tale would certainly capture the imagination and add to his image as a writer. Is there any truth in this story? Is there a possibility that Pierre Menard reared, or partly reared, her? His name seems to appear often in connection with the name of Ducoigne.

6. The name "de Couagne" appeared in a letter dated October 1, 1751, when our Chief was one year and nine months old. The letter was written by Monsieur le Marquis de la Jonquiere to M. de Celoron. In this letter Jonquiere says he wants Celoron to strike a blow which will impress the Indians and take from the English any desire to reappear in their lands - to strike a blow on the Ohio river and shed blood. To quote: "It is certain that the stay of Sieur de Couagne at Oswego will sooner or later be harmful to us. I have had his father told to make him return, but I beg you not to fail to have him arrested if you have occasion to do so." Did this man have a connection with Jean Baptiste's family, a brother or cousin to Jean's father?

7. Claude Drouet married Marguerite de Couagne at Montreal. Drouet was buried at Fort Duquesne, July 9, 1755. Is this part of a family migration out of Canada?

8. There was a Regnur Du Caigne, a native of Quebec, who was a prisoner of the Cherokees in 1754. His father-in-law was a captain of the troops of the King of France and his brothers were merchants. He had built a house and did not allow any Indian, man or woman, to live in it with him. He kept many papers wrapped in a bear skin, he spoke Cherokee and Iroquois and seemed acquainted with Northern French Indians who came into the camp and he also spoke their language. Who was this man and was there a connection to Chief Ducoigne? Perhaps these questions will someday be answered.

It has always been difficult to understand the feelings and logic of those who masterminded the expulsion of the Indians from their lands. John Reynolds gave an excellent summation:

"Although it may seem hard, to force the Indians from their own country to accommodate the white population, yet it is the only wise and humane policy that can be adopted. The two classes of people can not live in peace together. The tide of white population is flowing on, and the Indians must recede from it. It is a heart-rending sight to see the poor natives driven from their own country. Their tears and lamentations on leaving Illinois would pierce a heart of stone.

"We must submit to the decrees of Providence. It is quite possible, that these same tribes drove off the peaceable occupants of the country, and then took possession of it by force, as we have done. Moreover, I think Providence will be best pleased in having a greater number of the human family in existence than a few. A white population can sustain more numbers on the same territory than the Indian mode of living will permit. Nevertheless, it is difficult to find good reasons for the expulsion of the Indians from their own country."

The 160 year span of this history shows the decline of the Kaskaskia tribe, from 6,000 to 8,000 persons at Utica, to perhaps 30 or less at Sand Ridge. The ever increasing need for land by the westward surging pioneers drove the Kaskaskias from Illinois. We cannot undo this history. Hopefully, we will never forget it. Hopefully, we will pause to pay tribute to those who were so much a part of our state, the proud Kaskaskia Indians and two of their chiefs, Jean Baptiste and Louis Jefferson Ducoigne.

The statement, "My friends and brothers, consider we are like the grass in the field, we are here today and gone tomorrow", indeed came true for the Kaskaskias. But as long as the town of Du Quoin survives, the memory of Jean Baptiste Ducoigne will live on.

* * *

A history of the town of Du Quoin has been prepared under the title of "The Town Which Came After". Also available is "Sense, Nonsense and Sensational". The latter is composed from newspaper articles from the past. Both are available from Inez Eisenhauer.



